THE Watchtower

1890

ZION'S
WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. XI ALLEGHENY, PA., JANUARY, 1890 No. 2

REMOVAL TO BETTER QUARTERS

The increase of the work makes necessary a removal of our office to more commodious and better lighted quarters at the address given above. We praise the Lord for the increased opportunities for usefulness in his service, which this change seems to imply. Unite with us in rendering thanks, and in the prayer that from this new building

"The light—the radiance from the cross,
The depth of love revealing,"

may shine more and more until perfect day; and that

"Still new beauties we may see
And still increasing light."

NO TOWER FOR DECEMBER, 1889

In view of our removal, and in view also of our need of our type in preparing MILLENNIAL DAWN, Vol. II., we concluded to omit a TOWER issue for December 15th and to send this January issue a little earlier than the middle of the month, so as not to keep our readers too long in suspense. Instead of the December TOWER we sent to all readers samples of the "OLD THEOLOGY"—a tract-pamphlet issued quarterly at the small sum of 5 cents per year. Subscriptions for *Old Theology* may be sent in with your TOWER subscriptions. See terms for quantities, etc., on second page of sample tract No. 4. In ordering please state whether you wish your subscription to date back to the beginning, or to start with January 1890.

YOU CAN ASSIST IN THIS

We want to know, at once, how many postoffice boxes there are in every postoffice in the United States and Canada. How many are there in your postoffice? With what number do they begin and with what number do they stop? Also, if possible, we would like to know how many are vacant and for rent, and what their numbers are. How many of our readers will serve us and the cause to this extent? It will cost you only a postal card and a little time. Or, if you are sending in your subscription for the TOWER, you can enclose the memoranda on a separate slip of paper, and in this way assist the office force.

Each one who thus serves (if not already on the list) will be entered as a subscriber for *Old Theology Tracts* for 1890 FREE.

GREETINGS FOR THE NEW YEAR

Beloved readers, it is with hearts full of thankfulness that we acknowledge the divine favors of the year just closed. The Twenty-Third Psalm voices our sentiments. The Lord has graciously continued his gentle leading of his sheep beside still waters and into the fresh green pastures of his truth. Our table he has supplied with viands of grace and knowledge, bountifully, even in the presence of our enemies, who sometimes have been those near and dear to us—enemies to the truth because of the blinding of the great adversary, Satan. And we know from your precious letters received during the year that this, our experience, has been yours.

Now, in the dawn of a new year, we feel that we can apply to ourselves and to all God's consecrated ones the words of the last verse of this Psalm: "Surely goodness and mercy shall attend me all the days of my life; and I shall dwell forever in the house of the Lord." Let us, beloved, not only appreciate the bounties of our "table," but more and more feed upon the precious truth; and let us seek more and more to make use of the strength this food imparts, laboring in Christ's service, that we may become more and more "strong in the Lord and in the power of his might," as the Apostle exhorts.—Eph. 6:10.

CONSIDER THIS CAREFULLY

One of the most important questions with some who will receive this number of the TOWER is, whether or not they will receive the succeeding issues. To many it may be said to be the only channel of communication between them and the remainder of the household of faith; to very many it is the only channel through which the voice of the Chief Shepherd is heard. And yet, because not *uryed* to subscribe, or because they neglect or put off attending to the matter, many every year are dropped from our lists; and often, maybe a year or two later, write us that they are lean of soul and starved for lack of the food it bears from the Master to his friends and household each month. We are most firmly convinced that the TOWER is and has been a chosen vessel in the Lord's hands for dispensing "meat in due season," and we pray and labor that it may so continue to be used. For these reasons, and

FOR THE FIRST TIME,

we urge all to renew their subscriptions. We need scarcely tell you that we do not urge for the money's sake. Most of you know that such a paper as ours at 50 cents per year, without income from advertisements, could not pay its way and pay for editorial and office labor, postage, etc. But we never have accepted and hope never to need to accept money for our services; they are grateful, loving offerings to the Lord, and to his church which represents him. (Col. 1:24.) The truth already has done so much for us that we are paid, exceeding abundantly, more than we could ask or expect, in advance, for all the service we are able to render. And besides,

we are as greatly blessed each month as any of you, as the message flows from our pen to you, and as from your letters we learn of the rich blessings that the water of life and love, the truth, brings to your hearts continually. Indeed, so greatly are our hearts blessed by the preparing of the food for the household that we should be greatly disappointed were the privilege of the service, or even the privilege of doing it gratis, taken from us to be given to some one more worthy the great honor and privilege of being a "servant of *all*."

We explain the matter thus, fully, that you may rightly appreciate our motives in asking you to attend to the matter at once if you have any interest in the truths which the TOWER presents, that your interest may, by the watering of the Lord through our "broken vessel," increase greatly, to his praise and your profit and to our joy in you, through the Redeemer.

Our desire would be that the WATCH TOWER subscription lists should contain

THE NAMES OF ALL INTERESTED IN PRESENT TRUTH.

We desire this for their good, and for their present and everlasting joy, and not from any selfish motive; and to bring about this desired result we have arranged

1st. The very low price of the paper—50 cents per year,—less than one cent a week and less than *one-seventh* of a cent per day; so that but slight sacrifice, if any, will be required to be made to obtain it by any who have any money whatever at their command.

2nd. We have provided that the cloth-bound one dollar edition of DAWN may be had by subscribers at half price; or, to reverse this proposition, We will give the TOWER one year gratis to any who purchase the cloth DAWN at one dollar. And to introduce the TOWER we shall probably sell future volumes of DAWN only upon these terms.

3rd. We have provided—See Terms on first column—that any and all of God's children who by reason of age, or sickness, or accident, or by reason of inability to get employment, or who for any other reason are *unable* to pay the cost of the paper, may have it *free*, if they will write at the beginning of *each year* and state their desire for the paper, but their present inability to pay its cost—a postal card will do. But the card or letter must be from the person desiring the TOWER on these terms.

We want to hear from every one of you at least once a year. It does you good to write to us, and it does us good to hear from you and to judge of your growth in grace, knowledge and love of the Truth. But you must not expect us to answer personally all your good letters. Accept, please, of the articles of the monthly TOWERS as our letters to you, and let your letters be your answers back to us—*at least one letter each year*, to let us know that our preaching is not in vain in your case.

But let none suppose that all need to be *urged* to write us of their joy and love and growth, or to renew their subscriptions. Ah! no, thank God! Had it been so we, doubtless, should have become discouraged long ago. We receive every year thousands of letters which we prize more, far, than money or worldly honors; and more than any thing else except the blessings of the Master himself. Some of these from time to time we insert in the TOWER for your general joy, but some of the most precious are laid away carefully at home as precious mementos.

Beloved, let us hear from you—*at once!*

OLD THEOLOGY TRACTS, ETC.

We have not the time to give you the particulars of this branch of the work, or of the Tract Fund work, as we should like to do at the beginning of the new year. We have no high-salaried officers whose sole work it is to keep accounts and make reports. We, on the contrary, are going ahead doing with our might (with the resources at our command) what our hands find to do, (and that is a large work, we assure you, and we cannot nearly do it all,) and we leave to the Lord the bookkeeping, accounting and full reporting. Our Accountant is an all-wise and infallible one. He sees and notes the efforts made by every one of you in his service—the service of the truth. By and by—it will not be very long—he shall render his account of our several stewardships, when he shall render to every man according as his *work* shall be; for every man's works show his faith and his love, according to his ability. And where there is a will to serve the Lord, there is always some way of showing it.

Briefly, we may say that while we have been somewhat disappointed that so many readers have failed to appreciate and use the Old Theology Quarterly as a method of service, yet a few others have more than made up for this, and have quite exceeded our hopes in their zeal and service—some subscribing for and using as many as three thousand copies of the tracts each quarter. A hasty examination shows that (stating it in the usual manner of stating tract circulation,) over five millions of pages of Old Theology Tracts went out of our office into general circulation during the past year. And from present indications we would not be surprised if the year 1890 would more than double the output of 1889, large as that has been.

WHERE DOES THE MONEY COME FROM?

This we know is a question often asked among our friends and enemies. Our terms on DAWNS, tracts, etc., to our readers and to colporteurs, made very public, convince all that we are not selling the truth for gain; and as the work keeps on and on, the wonder increases. Strangers surmise that many wealthy folks are interested in the work; but those intimately acquainted know better, that the Apostle's prediction is fully verified,—that among the interested are not many rich, not many great, not many whom the world esteems wise, but chiefly the poor of this world.—See 1 Cor. 1:26-29 and James 2:5.

We can only answer: The work is the Lord's and the workers are his, wherever they may be laboring in the harvest field. He is caring for and providing for his own work. As for ourselves, we do not live out of the work, nor accept any monetary compensation for our service for the Master and his cause, that our time and effort may be an offering of sweet savor unto the Lord, acceptable to him through Christ Jesus, our Redeemer. We mention this, not as a reproof to any whom God has differently situated, but that the friends may know how this part of the Lord's harvest work is conducted.

While our personal accounts and affairs are kept separate from those of the general work—"The Tract Fund"—yet we thank God that we have *nothing of our own;* that we left all to follow him; that having given ourselves entirely to him, we were enabled to realize that, if we are wholly his, all that we have and are is his also. Hence, though our personal accounts are kept separate and distinct from the general Tract Fund account, yet both are governed and used under the same general principles, of which care and economy are parts, coupled, we trust, with heaven-directed judgment as to how best and most to reach and bless and set free the true sheep, by so dispensing the harvest message as to lead them out of error's bondage and sectarian slavery into the liberty of the truth, and to let all who have an ear hear the voice of the great Shepherd.

Some have said to us (and many have written the same in substance): "If you ever get short and need a little help, be sure to call on me, and I shall be glad to assist." We thank all such, and realize their good intentions and appreciate them, but we never have asked and never will ask money for the Lord's cause. The *nearest* we ever came to asking money from any convinced us that such a course is wholly contrary to the Lord's will. That instance was in 1881, when over a million copies of *"Food for Thinking Christians"* were published and circulated. We then remembered a Brother, who was well-to-do, and who had repeatedly shown a deep interest in the cause, and who had said to us, "Brother R——, whenever you see something good, something specially calculated to spread the light and needing money, something in which you intend to invest, let me know of it—count me in on all such enterprises;" and we merely laid the matter before him, explaining the plan and the amount of money that *could* be used, without making any direct request. The Brother gave liberally, yet apparently the offering brought him only a partial blessing. And, perhaps from fear that we would call further opportunities to his notice, and from a lack of full appreciation of our motives in the matter or of the light in which we regarded it (as a favor toward him to let him know of the opportunity), that Brother has gone backward and lost much of his former interest. How much the above circumstance had to do with his decline of interest we know not, but it doubly strengthened and guarded us on a

point on which we were already well settled, namely, that no direct and personal appeals should be made to any in our Lord's name. All the gold and silver are his. He neither begged nor commissioned any to beg for him.

As he increases the supply of means, we will sow the seed of truth the more bountifully and liberally, and yet economically and judiciously as we know how; and if he withholds the funds, we will still be thankful and seek to make what is supplied go as far as possible, by practicing the more rigid economy; and if the supplies stop entirely, instead of asking man or even asking the Lord for more, we shall be content to stop the work entirely, believing that such a course would thus be indicated to be the Lord's will.

Ah! it is a great mistake, dear friends. to hold on to a money-talent, or any other talent of which we may be possessed, and to say, When I see that *my talents* are needed, when I see that the Lord's work has been crippled and interrupted for lack of what I have,—then I will give and give liberally, if *need be* to the last dollar or the last breath. Such a love of the Lord, though far better than many have, is not the sort our Master will accept and honor as worthy to be of his Bride. Such a spirit analyzed means, I am selfish, I love my plans and schemes in which I find use for every dollar. I do not appreciate the privilege of *self-denial*, but if God should speak from heaven and demand *all*, I would promptly give all, or if I found God's plan likely to fail utterly for the lack of what I could give, if it took the last dollar, I would rescue the Lord and his cause from failure.

The proper course is, to realize that God is abundantly able to carry out all his plans without our aid at all; and that instead of our gifts of time and energy and money being necessary to help God along, he is *favoring us* amazingly, by granting us the *privilege* of co-working with him in using what little we may have. This is a privilege which all may enjoy. The poor widow and the poor laborer of ever so small income, as well as the more highly favored in this world's goods, should appreciate the privilege of bringing some present to the Lord—something that will testify their love, and show what is in their hearts to do, were they possessed of larger talents and opportunities. The two mites or two cents of the poor widow may cost as great self-denial as ten dollars would cost a mechanic or merchant, or as a thousand dollars would cost a wealthy man, or as a hundred thousand dollars would cost a millionaire. One may deny himself a yacht or a new residence, another may deny himself an extra carriage, or a trip to Europe, another may deny himself an extra suit of clothes or a usual "summer outing," and the widow may deny herself an extra table relish. It is self-denial in either case, and when done for the cause of our Redeemer, it is appreciated by him, not according to the amount but according to the self-denial, which gauges the love as truly in one case as in the other.

Could each one fully realize his present *privileges*, the conduct of each would declare—

"All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts and words and doings,
All my days, and all my hours."

The consecrated condition voiced by the Apostle is, "For me to live is Christ:" and wherever that sentiment is even partially shared by God's people today, there is such a desire to tell of his mighty love, that time, talent, voice, purse and every other thing are valued specially because they enable the adorer to show forth the glories of the Adored One who hath called us out of darkness into his marvelous light.

To such, the *one-tenth* of all increase, which the Law commanded the Jew to consecrate, and which some Christians observe, would seem an offering far too small to satisfy the demands of their love-inspired zeal. Such must and will do more—not of constraint or command, but to testify to the Redeemer their love and devotion. These will take pleasure in cutting short the time previously spent in the reading of light literature and daily news; they will be less careful and less energetic in pushing business so as to lay up treasure on earth for their children or others to quarrel over and be injured by; they will spend less time in foolishly endeavoring to shine on earth by "putting on style," in dress and home and road equipage. And they will not only thus save moments and hours, and dimes and dollars, but they will *use them also*, which some forget to do who are adepts at saving.

How shall we *spend* our savings of time and money? becomes an important question. We answer, If you and all that you have are the Lord's, *you* are God's steward in this matter, and you must consult *his will* and not your own nor another's will. In other words, you must act up to *your own conscience* and light in this matter, no matter who or how many offer you advice. You will be advised and urged to give time, influence and money to support great Babylon in some or in many forms—as to assist in employing a worldly, unbelieving choir to displease God by praising and chanting with their lips while their hearts are far from him. ("Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing that thou hatest instruction and casteth my words behind thee."—Psalm 50:16, 17.) Or perhaps you will be asked to contribute toward the support of a minister who, either ignorantly or stupidly or for money, devotes his time to misrepresenting the character and plan of our God, and thus blinding the very eyes that he should be opening with the eye-salve of truth. Or perhaps you will be urged to give money to assist the Foreign Missions in carrying the bad tidings abroad, or to help Home Missions to teach the Indians of the West and the Negroes of the South, directly or indirectly, the very errors from which, thank God, you have gotten free through the truth—to help put upon others the chains of error from which you have just gained freedom.

Can you spend either time or money in those channels, conscientiously believing that thus spent it will most glorify God? If you have come to a knowledge of the truth, you certainly can do nothing of the sort. Better far to waste the time, and waste or destroy the money, than to use it thus to fetter others with error and to dishonor our God.

If your giving and sacrificing are from the right motives, you will need to be just as conscientious as to how you spend your time, influence and means for God and truth, as you are to economize and save these from self and worldly things. The world and the devil are continually begging. Beware of those who beg in Christ's name. Be suspicious of them. Scrutinize their objects closely. God never begs. The most he ever *asks you for* is your heart—"My son, give me thy heart." When our hearts are fully his, we begin to urge him more and more to *accept* our little offerings. And as we become anxious to serve him and intelligently seek how we may best do so, he graciously *gives us the privilege* by letting us see where and how we may co-work with him in the spread of present truth.

RESTITUTION PROGRESSING

We have heretofore called attention to the great improvement of late years in the climate of Palestine from the increase of rain-falls and the consequent increased productiveness of its soil; and we have remarked that similar and other changes will be in order gradually throughout the earth to fit and prepare it for the Millennial reign of Christ and for the support of the millions of the dead as they shall be gradually awakened, "every man in his own order."

Below we print a clipping which bears pointedly upon this subject, and shows that, as we have anticipated, some features of the restitution will glide in very imperceptibly.

"A paper called *The Iron* comes forward with the remark that what were supposed to be deserts are rapidly vanishing before the advance of civilization. There was a time when the United States had one of no small size, when it was considered that all the land west of the Missouri River was a barren waste. The farmers of Kansas, Nebraska and Dakota have disposed of much of the great American Desert. Once upon a time large portions of the interior of Africa were believed to be arid and uncultivable. Now we learn that they are fruitful and well populated. The interior of Australia has been held up as an awful example of a howling wilderness, destitute of water and of animal or vegetable life. That illusion is now being rapidly dispelled. Recent explorers report that inner Australia is no Saharan waste, and that, though uninhabited, it can support a large population. There are grassy plains, large lakes, and also traces of gold and precious stones. A north and south railway is now being made through the center of Australia, and doubtless with its completion the last trace of desert will vanish. The iron horse is a wonderful dispeller of illusions of that kind. The truth is that there are vast regions in America, Asia and Australia, which are barren from the standpoint of primitive and ignorant agriculture, but which when taken in hand by the educated farmer of the present day, with his implements, develop into fertile fields and pastures."

And as with the natural changes, so with many of the moral and political reforms also: Many of these are coming in

gradually. It would be a mistake, however, to expect that all would glide in smoothly. The words of the Lord and the apostles and the prophets most clearly indicate that the progress of nature's new birth will be marked by grievous spasms and throes in the old order of things,—cloudbursts, storms, earthquakes, etc., in nature, in politics, in religion, in everything. All the selfish and evil arrangements of the present shall be thoroughly *shaken out*, so that nothing but good shall remain.—Heb. 12:26-29; Jas. 5:1-8.

A RAILWAY TO JERUSALEM

"The British Consular Agent at Jaffa, in his last report on the trade of his district, states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for 71 years. It is stated that a company has been formed in England and France to carry out the scheme, and that the engineers are soon expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The Government sold last year the income from the toll of the road for £2,085, as compared with £1,812 the year before last, which shows an increase in the traffic. The Jewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about 2,000,000 vines, and is promising well. The colonists are good laborers, nearly all their land is cultivated. The greater part of them are Turkish subjects, all subject to the laws of the country."

THE NEW YEAR

"Gone with our yesterdays; folded apart,
Laid by with the treasures we hide in the heart,
The year that hath left us, so silently shod,
Has carried its records of earth unto God.
How strange was its mingling of bitter and sweet,
Its trials how heavy, its pleasures how fleet;
How often its mercies surprised us, unsought;
How frequent the gifts to our hands, which it brought;
Alas! that we shadowed its glory with sin,
Nor battled its beautiful trophies to win;
And thanks unto Him, who gave pardon and rest,
And wrought for His children whatever was best.

"Cometh in winter the year that is new.
Snow-fall, and frost-time, and star-beam, and dew,
Shine of the daisies, and blush of the clover,
Rose cup and lily for bees to hang over,
Stir of the wind in the waves of the wheat,
Smile of the violet low at our feet,
Fruitage of orchard, and cluster of vine,
Seed-time and harvest, O man! will be thine,
Once more in this year; for what hath been, shall be,
While the rivers of time seek eternity's sea.

"So, a Happy New Year, to the babe and the mother,
To gentle wee sister, and rosy cheeked brother.
A Happy New Year to the aged, who wait
Till the Lord opens wide the Paradise gate.
A Happy New Year unto those who have learned
How rich are the guerdons which labor has earned.
And a Happy New Year to the weary, who cling
Through sorrow and pain, to the cross of the King.

"Far down thy fair vista, blithe New Year, we see
The sun gleam of the beautiful Sabbath to be;
From far o'er the billows we hear the glad swells
Amid people in darkness, of church-going bells.
God speed the full time when idols shall fall,
And the banner of Jesus wave white over all;
When the nations shall walk in the light of the Lord,
And Eden's lost verdure to earth be restored.

"Dear Christ, by Thy passion, Thy grace and Thy power,
Assist us, uplift us, in each clouded hour,
And still by denial, bestowal, delay,
Whatever is needful, oh give us, we pray!
The year that is far above rubies shall be
The year of our lives that is closest to Thee.
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.
Let the burdens of woe, and the conflicts of care,
Alike be relieved by the breathings of prayer;
And happy, or only resigned, let us raise
Each morning and evening the songs of our praise."

THE NEW COVENANT

IT IS FOR GOD'S FRIENDS

[See June 15, 1919, issue, critical examination covenant articles.]

GAL. 3:15.

God's law is that righteous arrangement which God's unerring wisdom has established for regulating the affairs of his creatures for their good and his pleasure. God's will is his law, which is as unchangeable as he is all-wise and unchangeable. God's law is, therefore, the only covenant or *agreement* he ever makes with his creatures. When man was created and placed under favorable conditions in Eden, OBEDIENCE (fullest acquiescence with the perfect will of his Creator) was made the condition of his continued enjoyment of life and all its attendant favors and blessings. This was not a *covenant* but a *condition*, because a covenant signifies a contract or agreement between two parties, and we know that Adam could not have been consulted about his own creation or asked to agree to any covenant regarding the continuance of his existence. While it would have been neither kind nor just to have so created Adam that life would have been an injury and a burden, or to have brought him into conditions wherein an eternity of misery might have been risked, it was both kind and just for God to do what he did do, viz., to create him perfect in the midst of Eden's perfections and to give him the privilege of perpetual life and blessing under his Creator's favor upon *condition* of his full and hearty obedience to his benefactor's wise, just, loving and necessary laws, plans and regulations. Otherwise his communion and fellowship with God, his pleasures in Eden and even life itself, were to be withdrawn from him, as one unworthy of them. And his as yet unborn race, in his loins and represented by him, were involved in that penalty with him, when he knowingly and willingly violated the condition of life.

Since God and his law and regulations, which represent his character, are unchangeable, a careful scrutiny and study of this first transaction between God and man reveals clearly the fact that *as* God did not prepare Eden and its favors for his enemies, nor even for one who without enmity would refuse or neglect to comply with his perfect, righteous laws, *so* he need not be expected, either, to prepare the earth as the Paradise of God and to redeem and restore and grant everlasting life to any who, *when fully informed*, would have a disposition to oppose him or to infract or evade the least of his wise, benevolent and just laws and regulations. In a word, whatever favors God ever has, or shall extend are for his loyal friends; and *none of them* are for his enemies.

But, while thus clearly noting that the enemies of God are the enemies of his righteous laws and regulations and the friends of God are those who do whatsoever he commands (John 15:14); and while noticing also that his desire toward his friends is that they may have everlasting life in the enjoyment of his fellowship and favor, and his determination and decree toward his enemies is that they shall be cut off from life and from all his favors as mere cumberers of the ground; let us not make the too common mistake of supposing that the friends of righteousness—friends of God—can all be easily recognized now. By no means; under the present reign of Sin and evil the service of Sin brings at least a transient reward of pleasure or gratification, while the service of Truth and Righteousness brings at least a transient pain or reproach. Doubtless many now serve Sin because of its present gratification of inherited weaknesses, who really detest it and would rejoice in righteousness, if they were as favorably circumstanced as Adam was. Such, therefore, are not really the enemies of righteousness and of God.

Many now stand with the open wilful enemies of righteousness and sit in the seat of the scornful, because of ignorance of God's plan and character; because blinded by Satan (2 Cor.

4:4; Psa. 1:1); and because their ideas of right and wrong are badly warped and twisted, through various false doctrines and theories. We might not always be able to tell which of our fellow-men are friends of righteousness and unwilling sinners, and which the willing ones—which under *favorable* circumstances would prove to be friends of righteousness, friends of God, and which would prove to be enemies of righteousness, enemies of God. But God, who reads the thoughts and intents of the heart, knoweth well. Yea, he foreknew that there would be such, before he created Adam; and in his wonderful plan, arranged before the foundation of the world, the Lamb slain had a place, and was his provision,—not for those whom he foresaw would, under full light and opportunity, be wilful sinners, enemies of himself and his righteous government, but for those whom he foresaw would, when they would have full opportunity, become his friends, because at heart always willing and preferring righteousness rather than sin. It was for such *ultimate* "friends" that God provided the sacrifice of his Son, the redemption which is in Christ Jesus, and *not for those* who shall ultimately prove themselves enemies.

All mankind are *enemies* or opposers of God and righteousness, so far as their imperfect conduct or works are concerned, though all are not such at heart. Thus Christ died only for his *friends* (those at heart the friends of righteousness) while in fact those friends were all, more or less, opposing righteousness (unintentional enemies) by reason of the weaknesses and imperfections of their fallen state. Thus seen, two texts seemingly contradictory are in perfect accord: "While we were yet *enemies* we were reconciled to God by the death of his Son," and "Greater love hath no man than this, that a man lay down his life *for his friends*—ye are my *friends*"—whoever will render heart-obedience to God's perfect, righteous law.—Rom. 5:10; John 15:13.

MAN'S FREE WILL

Returning to Adam and his family, outcasts from Eden and from all that it represented of divine favor and communion and the conditionally-promised life everlasting, let us study for a moment their mental attitudes toward God. Were they friends or enemies?

Legally they were all *enemies*—violators of God's just and good laws, condemned to death therefor by their good and just Creator. But if their wills, their hearts, be examined to see whether they were still *wilfully* and maliciously opposed to God and righteousness, determinedly wilful opposers, as Satan for instance, we find some of each sort—some who would rejoice in iniquity and feel and act maliciously toward the right, and others who would fain be back again in full fellowship and communion with God, desiring and delighting to do his will and sorrowful for the past.

Everything connected with the narrative in Genesis tends to show that both Adam and Eve were deeply penitent and looked longingly to the Lord for the reconciliation and restoration to his favor hinted at in the statement that the seed of the woman should bruise the serpent's head—crush evil. Seemingly this hope was associated with the birth of each of Eve's sons. Their names seem to indicate this. The name of her first-born son, Cain, in the Hebrew much resembles in meaning the word *Eureka*—"I have found it"—or I have got the expected one. Abel, the name of the second son, indicates doubt or uncertainty; Cain in the meantime, no doubt, having manifested the evil disposition, afterward so clearly marked in his history. The godly character of Abel seems to have revived her hope, that of her offspring one should arise who would somehow vanquish Satan and evil, and bring back the fellowship and blessing of God; consequently when her third son was born Eve named him *Instead* (*i. e.*, Seth), for she said, "God hath appointed me another *seed* INSTEAD of Abel whom Cain slew." (Gen. 4:25.) And, indeed, the hope that she might be the mother of the long promised "seed of the woman" seems to have filled the heart of Eve's daughters through the line of the family of godly Seth, all the way down to and including Mary, our Lord's mother.—Luke 1:41 55.

In Adam and Eve and their first three sons we have a clearly marked showing of the human *will*, and the fact that God does not give us our *wills* but that each individual is accountable for his own *will;* while God only influences our *wills* to the extent of setting before us certain information, upon which each one's will must decide or act for himself. (Thus God works or operates in us, the church, who have already *willed* to serve and obey him, by continued unfoldings of his Word and plan, so that we, already right-willed, may *continue* to will and *continue* to do his good pleasure, more and more.—Phil. 2:13.) As increasing light shows the propriety of increasing zeal and sacrifice, it also shows with increasing clearness the grandeur of the things which God hath in reservation for them that *love him*—his "friends, who do whatsoever he commands." We need not question God's power; we know that he could have created man without a will; but he did not do so; he created him in this as well as in some other respects in his own likeness or image—with ability to *will* for himself. And we have never found a member of the human family fallen so low that he had no *will of his own*—except idiots, who are clearly not accountable. Even those who are fallen so low that they seem to have no *power* to control their conduct by their wills, still have the will. "To *will* is present with me, but how to *perform* I find not," not only represented the Jew's condition but that of all fallen men. A thief may have the organ of acquisitiveness large and the organ of conscientiousness small and may therefore by reason of this mental unbalance have a predisposition to steal. Yet he has, at least, some conception of the wrong he commits, and he steals with a certain amount of wilfulness or unwillingness. A will in the matter he must have, even though it be so weak (because unsupported by good elements of organization and because opposed by bad elements of organization) that he cannot carry out his will but is continually falling into sins which, when out of the heat of temptation, he may mourn over. Hence, we repeat, there is in every man a *will.*

That God delights in the freedom of will in all his creatures is evident, also, from the fact that he has given this faculty to them all, even to the very smallest insects. Go to the ant—consider her ways, and see how much *will* power she evidences. Take a drop of water and examine with a microscope its living creatures; that even they have *wills* of their own, must be apparent to all. Much more man, made to be God's representative in the earth, and its king,—man has a *will*, and to it God appeals; and in harmony with its laws and liberties, which he gave it, God and his laws always operate.

While Adam and Eve and their second son Abel, and their third son Seth, developed *wills* which desired righteousness and reconciliation with God, Cain, their first-born son, developed a will opposed to righteousness; proud and self-willed, he had no desire to submit his will to God's will, and did not aspire to the reconciliation promised to be provided; he, no doubt, regretted the loss of Eden and would have liked to be restored to it, but not upon God's conditions of absolute obedience to God's righteous will and arrangements. He would have *loved the reward* of obedience and righteousness, but was unwilling to accept the terms; he did not *will* to be God's friend upon the only condition God offered, or ever will offer, his friendship and communion. He consequently opened his heart to unbounded ambition and selfishness which brought in envy, hatred and malice, and led him to murder his brother Abel, because his life and his offering, submitted more fully to the will of God, were more acceptable to God than his own. Not having submitted his own *will* to God's will and righteous plan, Cain hated his brother, and from envy deliberately planned and executed his murder.

It cannot be claimed that Cain's will was weakened and depraved by heredity, for he was Adam's first-born. He had plenty of *will*-power, as much as his brother Abel, but he misdirected his will. He willingly copied Satan, while Abel was copying God. Yielding himself to evil, he allowed an evil or sinful will to be begotten in him and then nursed it into a murderous, devilish will or disposition, hating good and loving and doing evil. And so, as to those who pattern and conform their wills to God's will are children of God, of Cain it is written that he, willingly copying Satan's disposition, became a son "*of* that wicked one."—1 John 3:12.

Likewise, our Lord spoke to some of the malicious Pharisees, whose *wills* were set in opposition to the truth, who, instead of seeking God's will and way, were Satan-like, seeking their own exaltation and hating the right and the light, saying: "Ye are [children] of your father the devil." So the Apostle once spoke to a similar character, a wilful evil-doer, saying, "O full of all subtilty and all mischief, thou child of the devil; wilt thou not cease to *pervert the right way of the Lord?*"—Acts 13:10.

NO PROVISION FOR GOD'S ENEMIES

Notice now that God has never purposed or promised blessings upon *wilful enemies.* Eternal life and kingdom favors are not for such. Had all the race been such characters, no redemption and no restitution would have been provided. God foresaw, however, that many (the vast majority, we doubt not) would, after seeing clearly and in some degree experiencing both good and evil, right and wrong, and their respective consequences under God's law, be glad to recognize and serve God and the *right*—with all their heart,

mind, soul and strength; and to observe the same law in their dealings with their fellow-creatures—loving their neighbors as themselves. It was because God foresaw these would-be *friends* in the Adamic race that for *such* he provided redemption and reconciliation through the blood of the crucified one. "Greater love hath no man than *this*, that a man lay down his life *for his* FRIENDS. Ye are my FRIENDS, if ye do whatsoever I command you.—Love one another as I have loved you."

We do not forget that the same great Teacher said, "Love your enemies" and "If thine enemy hunger feed him"—help to *keep him alive*. This command to us is very different from what God reveals concerning his own plan of procedure toward his *wilful* enemies, of whom he caused it to be written:—"The enemies of the Lord shall lick the dust;"—shall fall in death—they "shall die;" they "shall be cut off" from life; "all the wicked will he *destroy*." [He will not feed them and continue their lives everlastingly.] "They shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired by all them that *believe in that* [*Millennial*] *day*."—Psa. 72:9; Ezek. 18:4; Num. 15:31; Psa. 145:20; 2 Thes. 1:9, 10.

And his reason for thus giving us a different rule from that which he himself will follow is readily seen. The enmities and oppositions of the present time among men are mostly attributable to mutual weaknesses and imperfections and misunderstandings; and we who are totally incapable of reading and judging the hearts, the underlying motives, the *wills* of our fellow-men, could not unerringly judge which are the few real enemies of righteousness and which, its many blinded, deceived or only partly informed or over-tempted friends. *Therefore*, if thine enemy hunger, feed him; he is *probably* a deceived friend of God and hence of yours. As for the few times when by feeding our starving enemy we should really help perpetuate a being unworthy of life and whom God has declared should be, and shall be destroyed, the Lord tells us to leave that to him, that he has not yet made us the representatives and executors of his laws. But he does tell us also that no real enemy of his and ours, no informed and really wilful enemy of righteousness, shall escape just punishment because of our exercise of leniency. He declares, "Vengeance is mine, I will repay, saith the Lord." *Therefore*, dearly beloved "avenge not yourselves"—follow instructions, feed all enemies and trust to the Lord who can and will, in his due time, render "vengeance to his enemies."—Rom. 12:19; Jas. 5:1-6.

And God, indeed, for a time follows the very rule thus laid down for us. He does not *now* destroy his enemies, but feeds them; sending rain upon the just and upon the unjust and causing the sun to shine upon the evil as well as the good. God waits, as he tells us to do, until his due time arrives, when (during the Millennial age) he shall cause the *knowledge* of his character, his plan and his laws to be clearly and fully made known to all men. Then the real enemies, the wilful evil-doers, shall be manifested; and the multitude of present enemies, through inherited weaknesses, deceptions, and misconceptions, whom he foresees will become his friends, shall be manifested also. Then the "friends," the "sheep," shall enter into life—the second life, the non-ending life; while the "enemies," the "goats," shall be cut off from life—enter into death, the second death, non-ending death;—an "everlasting destruction from the presence of the Lord" and from all further opposition to his glory and power. Self-willed Satan, and all his children, all who willingly prefer his course of enmity to God and righteousness, shall go into destruction (symbolized by the lake of fire) "the second death." (Rev. 20:14.) God seeketh not to bend the *unwilling*, but is pleased to receive and help and restore the willing ones. He does not propose to use his power to chain *unwilling* devils to his throne, but to open through Christ a *way* to life by which *whosoever wills* may come and partake freely. Neither will God *destroy* the wills of the unwilling and make them mere machines; rather than have such children he could and would, as our Lord declared, create men out of stones. (Matt. 3:9.) No; God "seeketh such to worship him [and to enjoy his favors] as worship him [willingly] in spirit and in truth." All the good things which God hath in reservation are for those who *love* him.—1 Cor. 2:9.

For this purpose of proving and manifesting who are the friends of God, "God hath appointed a day [a time—the Millennial day] in the which he will judge [grant a trial to] the world, in righteousness [It will be a just, fair trial, full, complete, final], by that man whom he hath afore ordained—Jesus Christ, the righteous one." He must reign [and judge, and the Church shall reign and judge with him—1 Cor. 15:25; 2 Tim. 2:12] until he hath "put all *enemies* under his feet" (—not upon thrones of honor), and until he has liberated all the groaning, travailing and sin-sick creation from the bondage of corruption and death into that *freedom* from pain, sorrow and dying which is the divine provision for all the sons of God. (Rom. 8:21.) Yea, God's Anointed shall not only reign, but reign in righteousness. He will lay justice to the line and righteousness to the plummet, and the hail shall sweep away the refuge and delusions of lies, and he will stamp out evil and *wilful* evil-doers forever. (Isa. 28:17.) The God of peace will introduce lasting peace and blessing by crushing Satan and all his wilful children (his wilful followers, who in spite of full knowledge, will, like him and with his spirit, love evil rather than good) under the feet of *the Christ*—shortly.—Rom. 16:20.

Then, having finished his work, having bought the *sheep* and having found all of this sheep class of mankind who had all been lost in the wilderness of sin, the Good Shepherd, who knows all his sheep (and who will be known by all of them, when once they clearly and distinctly hear his voice), having destroyed the wolves of sin and the wilful goats, will bring all the sheep safely and happily back to the Eden fold of God, and shall deliver up the kingdom to God, even the Father, that God and his law and his fold may be to such henceforth, forever, their all in all. Thenceforth, there shall be no more pain, nor sorrow, nor sickness, nor dying, nor cause for these; for sin and they that loved sin, and all the former things shall have passed away forever. Thenceforth, all things are new and perfect and right and good.

"WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION OF SINS"

HEB. 9:22.

Having looked at the class whom God desired to restore to his favor, his "friends" (including all those who will ever become his friends, obedient to his righteous regulations), let us look now at the method adopted by divine wisdom for effecting reconciliation or atonement between God and these.

That a number of the patriarchs were quite willing to be reconciled again to God, to be at-one with him and repossess themselves of the blessings of Eden, which he had prepared for those at-one with him, is very evident. It is also evident that God would not and did not permit that full, *complete* reconciliation; that though he did permit those who longed for his friendship and who desired to know and to do his will, to have a measure of his friendship, what he granted was far from full and complete fellowship. He never restored them either to the comforts or the everlasting-life conditions of Eden. Whatever fellowship was granted came to them as they were given to Adam, as loving provisions. And even the limited fellowship, the limited at-one-ment permitted, was so hedged about with typical sacrifices for sins as to clearly indicate to these would-be-friends of God that they were *unclean*—unfit to be recognized by God, or to be at-one with him, or to have his favors. To appreciate the reason *why* God thus held aloof from men, and *how* full and complete reconciliation has since been accomplished between God and those who are desirous of being at-one with him, and how, ultimately, all the "friends" of God shall be sought and found, and brought to one-ness with him, is to appreciate the philosophy of the plan of Salvation, conceived by God before the foundation of the world, begun at our Redeemer's first advent, and to be completed with the close of his Millennial reign.

Obedience to his Creator is not only the proper and reasonable course for man, but it is the course essential to his happiness; for disobedience is not only sinful ingratitude, but it is injurious to man, who has not the experience and wisdom essential to a proper guidance of his own affairs. God's regulation, therefore, is that his wisdom, his power, his care and his love, must be trusted in implicitly by all; and his will must be the only law, if harmony, peace and blessing to all would prevail. He will have nothing short of this; hence he would not countenance the slightest disobedience on the part of the perfect Adam and would not excuse disobedience. He would, instead, illustrate, to all his intelligent creatures, how imperative and unalterable are his laws, how disastrous and far-reaching are the consequences of disobedience, and how necessary his laws are to the general well-being of all his creatures.

Notwithstanding, therefore, God's loving sympathy for Adam, and his fore-knowledge of all the dreadful consequences upon his posterity, God determined to make an example of the sinner and of the natural consequences of sin, and so the penalty of sin went into effect. He cast Adam out from the garden of Eden and all its favors; he no longer treated him as his loved creature and friend but as one who had *rebelled;*

he virtually said, You have chosen your own path, now walk in it, take the consequences, use your own will and see where it will land you, and how much more joy and liberty you will have than if you had remained under my easy yoke and light burden—my easy requirement of *obedience*.

Yet, while treating mankind thus, on the lines of justice, God had already planned for the recovery of all such of the human family as would desire to render *full obedience* to his just laws and arrangements. He could not change his laws to suit the imperfect, fallen, weak conditions of such as desired to return to full obedience and favor; he could not accept as perfect that which was far from perfection. To do so would bring confusion into God's kingdom, and for him to recognize sin and affiliate with sinners and in any degree countenance their sins and weaknesses would be to *partake* of sin and be a partner in it with sinners.

It is asked, Why did God not restore men from death—from sickness, pain and mental and moral imperfection, and from the tomb—and then let them show their harmony and obedience? We answer, That was impossible! It is impossible for God to lie or to deny himself or his own sentence against sin. (Heb. 6:18; 2 Tim. 2:13.) God's sentence against sin was that "the *soul* that sinneth, it shall die;" and even God himself could not now change that sentence; hence God could not restore the condemned and dying and dead race and offer them another trial: Adam had been tried and had failed, and the sentence was passed and could never be altered, because God's law, like himself, changes not, forever.

But some will inquire, Did not the *death* of Adam meet the penalty? and could not God justly have made him alive and perfect again the next moment after life had been extinct—the next moment after the penalty had been fully inflicted? No; you misunderstand the penalty of sin. You seem to think of the matter as though the penalty of sin read, The being who sins shall cease to exist for a moment, or more, as a penalty for his sin: or, The wages of sin is a temporary suspension of existence: or, The body of the person who sins shall die. But none of these properly represent the penalty, which was that the *soul* should die—the *being* should cease to exist. When this penalty is fully studied and realized, it will be seen that utter extinction of *being* was the penalty, and that a merely temporary suspension of animation would not be a fulfillment of it.

How, then, could any hope of a future and everlasting life be entertained for any? From a human standpoint there was no room for hope, because there could be no room for expecting God to break his word or change his righteous law. But nevertheless, God held out a hope to such as desired and endeavored to return to his favor, though he did not explain the process by which he would recover them, but left that for faith to reason upon. And faith reasoned that if God could not break his word about the penalty, he could not break it with reference to the recovery from it.

Even the shadowy sacrifices and typical services of the Law-Covenant, made with the seed of Abraham, but slightly disclosed what would be God's method of *meeting* the penalty inflicted upon Adam and his family and canceling it, so far as it would work injury and loss of existence to those of the race whom God *loves* and calls his "friends"—even all who love righteousness, and God the King of the righteous, and also all who would do so if they fully and clearly understood the truth. We, however, who live since the great Redeemer came and gave his life for "his sheep" [not for the "goats"], and who are his sheep, are privileged to *understand* these "mysteries" of Jehovah's plan (Matt. 13:11; John 16:13), so that we may not only fully and clearly comprehend the portion of it already accomplished, viz., the ransom given for the life of Adam and all who lost life through his disobedience, but listening to the great Shepherd's voice, gradually, more and more, the length and breadth and height and depth of that plan are revealed to us; showing us that the results of Christ's obedience to the Father's plan, in the voluntary sacrifice of himself (the man Christ Jesus) as Adam's substitute or ransom-price, will fully and completely *offset* and cancel the penalty upon Adam and his children.

How, now, does the case stand in view of the ransom given by our Redeemer at Calvary—Did it secure everlasting life, for that entire race of sinners? No; It did not secure everlasting life, nor even a right to it, either for Adam or for a single one of his posterity.

What then did Christ's death accomplish for men?

It merely and only canceled and set aside the penalty upon Adam for that first disobedience;—which penalty, as long as it remained against the race, prohibited their ever returning to perfection and life. Now, they *may return* to divine fellowship and favor, and thence to perfection and everlasting life, *if they can do so*.

But men are unable to recover themselves "out of the horrible pit and out of the miry clay" of sin, which has become a great cancer upon the bodies and minds and morals of our race, which, however loathsome and abhorrent to those who long for purity and righteousness, has become a part of our very being and is sapping and drawing the life forces daily and hourly. And these cry out, Oh! wretched man that I am, who shall deliver me from this corrupt state and set me free so that I might do right and be in harmony with God and have his blessing and favor and gift of everlasting life!

The ransom opened the way for the powerful Mediator to establish the New Covenant with all desirous of reconciliation. Before that sacrifice for Adam's sin was made, God could not enter into covenant relations with those under death-sentence for violating his laws. Nor could Christ as Mediator offer pardon or restore to perfection of life those under divine sentence, without opposing God's perfect law; which he could not and would not do.

As an illustration, Suppose that a bookkeeper in governmental employ had proven dishonest and had been legally sentenced and imprisoned for the offense; and suppose the penalty was one that could be met by the payment of a money fine; suppose that the man had thoroughly repented and reformed and made such restitution as he could for his embezzlements; suppose that a friend of his, a physician, knowing all about the case, should pay the fine and secure his release; suppose, too, that the government officials were willing that he should return to his old position and former salary, but suppose that the man had during his confinement become paralyzed and lost his ability to write and to calculate. All will see that a payment of his fine [his ransom] could not restore him to his former work and pay, if he could not fill the requirements. But if the physician who redeemed him from the condemnation of the law by paying his fine should also be skillful in treating his disease and restoring him to his former condition and thus to his former employ and its wages, the two-fold work of Christ as Redeemer and Restorer would be illustrated in him.

Christ's death as man's ransom sets free from condemnation, fully, entirely; but the effect of sin has paralyzed all mankind, mentally, morally and physically, so that the good that we would we often cannot do. We are therefore, not withstanding the ransom, wholly unable to fill the original place in God's service designed for us, and are unable, therefore, to get the wages of righteousness—everlasting life. Mankind must still look to Christ, the Redeemer, and, earnestly desiring it, put themselves under the treatment of this Great Physician for the restoration of all the lost powers. And such as come to him, he will not refuse, but will put them under the strict regime of the New Covenant, and so long as they continue thereunder he will treat their cases, correcting, instructing, exercising them, etc., until they are fully cured and restored to the lost portion and favors.

Praise God for the all-important work accomplished at the cross, by which the sentence of *extinction* was lifted from the race! yet it is very evident that since God's law continues the same yesterday, today, and forever, and since he still must and does refuse full communion and fellowship with sinners, and since we cannot recover ourselves from the plague of sin, it is very evident, indeed, that some great physician, able to cure our malady and to restore us to mental, moral and physical health and perfection, must be sent to us by our gracious Creator or our case would still be hopeless.

God knew this all along, and so provided that the obedient one, who, willingly, for our redemption left the heavenly nature and glory and became a man, that as a man he might give himself a ransom (a *corresponding* price) for and instead of the first man, the transgressor (1 Tim. 2:6; 1 Cor. 15:21), should be the one who, as the great Physician, Saviour and Life-giver, should not only redeem Adam and his children from the sentence and penalty of extinction, but should "*save* HIS PEOPLE from their sins;" and delivering these, his people, from sin and death, should finally present them perfect, blameless, unreprovable before the Father, fit objects of his love and communion, restored to the divine likeness, in which they will be able, as father Adam was in Eden, to carefully comprehend and fully perform all the divine requirements. And in addition to what Adam had, they will have the valuable experiences of the present time, proving to them the love of their Creator and Lord and giving assurance that he and all his laws seek only their permanent blessing and joy.

CENTRE AND CIRCUMFERENCE

The hope of the world, then, has a circumference as well as a centre; the centre is the Redemption or Ransom, the cir-

cumference the Deliverance, the Life-giving, the Restitution to the divine favors; and the various provisions and conditions of the New Covenant connect this centre with its circumference as spokes do in a wheel.

Only by following the New Covenant provisions can any of the redeemed reach the grand limits of perfection. Its provisions, however, are ample for the bringing of all the willing ones to a condition, mental, moral and physical, where God can recognize them as worthy of his favor and communion. Those who recognize the sacrifice of Christ as the Ransom-price of the race have it as an *assurance* of the sincerity of God's promises of deliverance, and as a practical demonstration of his sympathy and love which amounts to a *conviction* that he will in his own due time do all that he ever promised; —"exceeding abundantly more than we can ask" or at present imagine.—Eph. 3:20.

As the long delay of over 4000 years until the Ransom was given perplexed the Lord's faithful among the Jews, so the long delay of the Great Physician, as the Life-giver, the Restorer, since his giving of the Ransom, since the release from the sentence of extinction (Rom. 5:17-19), has greatly perplexed many of the Lord's faithful ones during the Gospel age. But now, as his due time comes for the further explanation of his plan to his people (Dan. 12:9, 10; Luke 12:37), it is all made clear and plain. We now see that the past six thousand years were used in God's plan for the multiplying of the race, sufficient to fill the earth when as a whole it is made a Paradise, fit for perfect men in fellowship with God; and that during this period, long to us as measured by the short measure of present existence, but short to the great Eternal, each generation played its noble or ignoble part and got its lessons and experience with sin and its consequences, and was laid away in the dust. There they await the coming of the great Deliverer, fully authorized by the satisfaction of the sentence upon us, secured by his own payment of the penalty against us; and fully *competent*, by reasons of his own resurrection and high exaltation to the divine nature (2 Pet. 1:4), to "save *unto the uttermost*" all who will come unto the Father by him. He shall come in power and great dignity, and, opening the prison doors of the tomb, shall call back to being, in orderly succession, the generations of the dead, and offer to each and to all fullest opportunity to demonstrate their willingness to come into full harmony and covenant relationship with God, upon the *only conditions* which God can or will or ought to make, viz., absolute, prompt and willing *obedience* to his righteous government, which is wisely instituted for man's eternal happiness.

God's people see, further, that the delay since the payment of the ransom-price has been utilized by God for the call and testing and selecting of a "little flock" of specially zealous and earnest lovers of righteousness; whose testing is specially severe, because accomplished during the period in which error and wrong and sin are permitted to triumph and hold sway in the world; in a time when it costs the sacrifice of much that is convenient and pleasurable. But if called to endure more than will be exacted of the world in general, during the Millennial reign of the Great Deliverer, they have also *exceeding great* and precious promises, of divine favor and honors, far beyond those given to Adam and to be restored to all the willing ones of his posterity.

While the obedient world, in general, will have human life and honors and every earthly good restored to them by the great Mediator of the New Covenant, as the reward of obedience to God's regulations under favorable conditions, the "little flock," selected during the Gospel age, are to have a new nature given to them; they are to be "changed," from human to divine nature (2 Pet. 1:4), and to have correspondingly changed bodies, no longer flesh and blood and bones, but immortal spirit-bodies. Now begotten of God's spirit through his word of promise, they pledge themselves to *sacrifice* the earthly, human interests, blessings, honors and pleasures (to which they, in common with the lovers of righteousness, friends of God, of the whole world, are heirs according to the New Covenant), that instead they might obtain the still higher favor of *joint-heirship* with Christ Jesus, the Redeemer, under the Abrahamic Covenant; to be the Seed of blessing, through whom the divine plan of the New Covenant shall be extended to *whosoever wills*, and shall save all of God's "friends," his "sheep," "his people, from their sins."—Matt. 1:21.

THE NEW COVENANT IN HIS BLOOD

It is important that we should see, clearly, that in God's arrangement for the reconciling to himself of the world, *i. e.*, of such of the world as do or shall, after fuller knowledge of the Lord, earnestly desire a reconciliation, he in no degree compromises the matter of sin; he in no way lifts one particle of the penalty first pronounced against sin. His proposition, first and last, is to "save HIS PEOPLE *from* theirs sins," not in them. And it is only "his people" that he will save (deliver, clear, release) from the power and consequences of *their sins*. While *all* are released from the condemnation of Adam's sin, each has a varying quantity and variety of sins and imperfections of *his own* only partially the results of inherited weaknesses, to be gotten rid of before he can be perfected and fit for the favors and covenant-relationship of Jehovah. This is the work which Christ Jesus now does for his church, the consecrated, and this is the work which, in a little different form, Christ and his church, his Bride, are to do for "whosoever wills" of all the race, during the Millennial age.

The Lord's method in dealing with his Church, the "little flock" of the Gospel age, is as follows: He assures us that if we fully accept of him, first as our Redeemer who bought us with his own precious blood, and secondly, if we desire to avail ourselves of the privileges, thus afforded us, of returning to obedience and harmony and fellowship with God, and to the lasting life and blessings which these conditions secure, he will own us as friends of God, for whom the New Covenant was made; and that under the conditions of that covenant all such may *reckon forgiven* all the sins of the past (and all the sins and errors of future days which they may *unwillingly* commit). And this state of *reckoned* forgiveness, *reckoned* purity, *reckoned* soundness and sinlessness, is termed "justification *by faith*," because it is not an actual righting and perfecting of the sinner. If he abides in covenant-relationship with God, that is, if he continues to trust in the redeeming blood of Christ, and continues to despise sin and to desire and seek fellowship with God—so long he is *reckoned* and treated as "*justified* freely from all things." And if he should ignorantly and unintentionally do a wrong, which knowingly and realizingly he would not have done, his justification continues; such a transgression is not *reckoned* to be a sin under the favorable conditions of the New Covenant. Even though, under strong temptation, such an one should stumble and commit a sin, yet his heart remain true to the Lord, so that reflection upon the act or word shall cause sorrow and contrite repentance and so far as possible a correction of the wrong—this shall not be treated as a violation and cancellation of his justification under the New Covenant (though he may receive "stripes," "chastisements," for his correction); because his heart, his will, is still loyal toward God, so that he would not have committed the transgression had he been strong and able to resist the temptation. The corrective dealings of the Lord with such will, however, teach them that they must go to him for strength for every weakness, that his strength may be perfectly manifested, even through their weaknesses.

But if the individual should turn from righteousness to love sin, or if he should reject the precious blood (sacrifice) of Christ, by which the New Covenant came into operation, and by which he had once been sanctified (Heb. 6:4-8; 10:26-31), his justification is canceled, he is no longer *reckoned* justified, perfect, but his sin remains. He is yet in his sins; in the very gall of bitterness and bonds of iniquity. To such the special favors of God are closed, though with the whole world they share the general bounties—rain, sunshine, food, etc., and perhaps may prosper beyond many of the Lord's "friends," the covenant-keepers, during the present time, while evil is permitted to rule the earth.

We would have it clearly seen that earnest desire after righteousness and reconciliation with God, and the recognition of Christ's ransom-sacrifice as the only way by which this desire can be accomplished, are the only conditions upon which the Lord will enter into any covenant with the condemned and imperfect children of Adam, now or in the coming age. And the moment these conditions are complied with by any, that moment they are *reckoned* and treated as though they were perfect and sinless, as the happy objects of divine love and favor, except that they are not released at once from the aches and pains and imperfections which sin brought on them.

But, why are not all such "friends" of righteousness at once released from the encumbrances and penalties of sin? Because divine wisdom (which, as we grow in grace, we are more and more able to appreciate) sees best to *test* and prove the sincerity of our professed love and promised obedience to his arrangements. Our everlasting fidelity must be assured; it must be demonstrated that our turning to God is more than a fancy, a whim, an experiment on our part. All experimenting must all be done in the present or in the Millennial age, and the real, final, fixed perference of each must be ascertained; whether he chooses righteousness (and thus chooses everlasting life, its reward) or whether he prefers sin

(and thus chooses everlasting destruction, extinction —its reward). Because, God's purpose, as he declares it, is that sin and imperfection shall not be permitted to go beyond the close of the Millennium; that all who do not prefer and rejoice in righteousness shall be cut off; and that sin and its consequences, pain, sorrow and dying, shall never more be permitted to mar the perfect bliss of eternity among any of his creatures. So, then, it is for our everlasting good as well as for the good of all God's creatures that he does not at once *actually* justify (make perfect) all who profess to accept the New Covenant conditions. The *reckoned* justification, or justification by faith, answers every purpose best; it permits the return to favor and fellowship and introduces the sin-sick soul to the great Physician and Life-giver, who sees to it that the wounds do not heal merely on the surface to break out afresh, but keeps them open at the surface until they heal thoroughly from the heart outward.

In general, as thus far considered, the New Covenant has the same effects upon the contrite believers of the Gospel age that it will have upon the same class of the coming Millennial age. But now we will notice some differences. During the Millennium, while each one who desires reconciliation and accepts of the Redeemer as the way, the truth, and the life, will thereby come under the conditions of the New Covenant and by faith may instantly realize his justification, his pardon, and his at-one-ment with God, though still *actually* imperfect (just as the same class now do), he will not, as we do, continue on in imperfection down to the tomb, but will gradually (more or less rapidly, in proportion to his love of righteousness and trust in the Redeemer, who will then also be his King) make progress toward perfection—mentally, morally and physically, until at the close of that age of trial ("judgment") all mankind shall have had fullest knowledge of the wages of sin and of the wages of righteousness, and under fullest opportunity each will have made his choice (as well all who will have fallen into the Adamic death, which Christ's ransom-sacrifice has changed into a limited "sleep," as those who will be awake at the time that reign of righteousness begins); and each one worthy of everlasting life will by that time have attained *perfection*. Thus, the *general* perfecting of God's "friends," "his people," Christ's followers or "sheep," will be gradual. This is the general *resurrection* [*raising up*] which shall, inch by inch, during Christ's reign, lift up, up, up, out of death and all its imperfections, all whom the Lord, their Judge, shall find worthy of life; so that *all that was lost* in Adam shall be restored by Christ, the Second Adam—perfection of organism and perfection of life (vitality) and perfection of joy in fellowship with God.

This difference, however, in the method of dealing with them and with us, is not owing to a difference in the operation of the New Covenant, as might at first appear, but to the change of administration—to the fact that the development of another feature of the divine plan makes the change expedient.

The New Covenant relates not to the method, by which restitution will come to those who come into this covenant-relationship, but to the restoration of harmony or *at-one-ment* between God and "his people." His people, being degraded in sin, and imperfect, are unfit for at-one-ment with their holy Creator, and the New Covenant is the name of the *new arrangement* God is willing to enter into with these, through the merit of Christ's death, *reckoning* them and treating with them as though perfect, until the Great Teacher and Restorer shall have perfected them actually. Then, the New Covenant will be at an end; and there will be no further use for it, since there will no longer be any creature to bring into harmony with God, all then being in a condition of fullest harmony and obedience. And then, too, the special work of Christ *as Mediator* of the New Covenant will be at an end, for the same reasons.—1 Cor. 15:25-28.

The Millennial period is the proper time in God's arrangement for the Lord Jesus, as Judge and Law-giver, to try or judge the world, to prove which are worthy of life and to *raise them up* to it; and to prove which are unworthy, and to cut them off forever in the second death, as unworthy cumberers of the ground. So then, the offer of the New Covenant conditions and privileges to any is the offer of life everlasting upon God's conditions; it is the *offer of a resurrection;* for, as we have heretofore shown, the mere awakening of mankind from the sleep of the tomb is not, by a great deal, all that is meant by the word resurrection (Greek, *anastasis*). The awakening is merely the first or preliminary step which, under the beneficent arrangement of the New Covenant, will furnish opportunity to all to come to a full knowledge of God's love and gracious provision. Then, by coming into willing harmony with the provisions and conditions of the New Covenant, *Life*, in the full, true sense of the word, may be gradually attained by *whosoever wills.*

But let us not for one moment lose sight of the one fact, made so prominent in God's Word, that all of God's provisions for future blessing are in and through the terms and conditions of the New Covenant, which contains no hope, or blessing, or provision, for any who *love* unrighteousness, when they see its character and results fully. Its provisions are all and only for the friends of God, the lovers of righteousness. No provision is made for the everlasting life of *wilful* sinners, but, as it is written: "He that *believeth into* the Son hath life [Provision has been made through Christ, whereby all such shall, *by resurrection*, attain to perfect LIFE. At present, like all other New Covenant favors, this LIFE is possessed by faith and hope only;—it is hid with Christ in God.—Rom. 8:24; Gal. 2:20; Col. 3:3]; but he that *disobeyeth* the Son [when he and the New Covenant are made fully known—1 Tim. 2:4; Isa. 11:9; Acts 3:22, 23] *shall not see* LIFE; but the wrath of God abideth on him."—John 3:36.

All that are in their graves shall come forth to consciousness, to a measure of life as at present (which, however, is really a dying condition); but none shall ever see LIFE, in the true, proper, full sense of the term, except upon hearty compliance with all the conditions of the New Covenant. Thus the friends of God, the lovers of righteousness, will be manifested and raised up, while all others shall be cut off in the second death, without ever having really and fully experienced perfect life;—having, however, possessed and understood and wilfully rejected the conditions upon which they might have attained to that life.

"The wrath of God," his condemnation to extinction, will abide or continue upon all who, when fully aware of its blessed provisions, reject the New Covenant conditions of reconciliation with him. As already shown, it was not for such that the Lord provided redemption and salvation; and had divine wisdom, seeing the hearts of men, foreseen that *all* would reject the New Covenant opportunity for reconciliation, we cannot doubt that no such covenant of salvation would have been provided; on the contrary, infinite wisdom and love would long ago have blotted out the race as a brood of vipers. The New Covenant is the city of refuge to which all who hate their sins and who would escape the avenging sword of justice may flee and be saved from destruction. We who are under its protection can sing of our deliverance, "We have *escaped* the condemnation that is on the world." Many, very many more, thank God, will similarly *escape* by coming within the gates of the same covenant—under the influence and control of the great Mediator of that New Covenant who bridged the chasm of condemnation and opened the way into it, at the cost of the sacrifice of himself. But whoever, knowing all shall refuse and neglect to come under the refuge provided, continues in condemnation still; is still under the wrath of God; still deserves the wages of sin—death, extinction.

We have heretofore shown that the "little flock" of the Gospel age is to constitute the First Resurrection, *i. e.*, the chief or choice resurrection; it is thus designated, because it is to be not only a *raising up to perfect life* but to perfect life on a higher plane or nature—to the divine instead of the human nature. For the same reason the Apostle Paul calls it the *out-resurrection* (*exanastasis*), or the resurrection of the selected-out ones (See Phil. 3:11.) However, the word first is appropriate also as describing the order; for the resurrection of the "little flock" comes first in order, too. It began with Christ the head—it will be finished at his second advent in the perfecting of "the church, which is his body."

We have seen, too, that in the past ages some valiantly overcame obstacles, and would not compromise their conscience to procure deliverance, that they might obtain a better, more favorable, resurrection. (Heb. 11:35.) And we have seen, too, that the "better" or favorable feature of their resurrection (though they will not have part in the First Resurrection, which will include none but the Bride, the Lamb's wife, whose call and selection did not begin until our Lord came to redeem and to call them) consists in the fact that they will not be obliged to come to perfection slowly, step by step, during the Millennial age of trial. Their trial was completed under severely trying conditions; and this is evident, for "they had this testimony, that they *pleased God*, and that God is not ashamed to be called *their God*." Hence they, like the Gospel age little flock, are counted as having passed from condemnation to death into justification of life. And when God's due time shall come, both of these classes will get the reward of Life—perfect life—instantly; though not in the same instant, because the Gospel church as the body of Christ will have precedence, "God having provided a still better thing [a still

better resurrection] for us, that they without us should not be made perfect."—Heb. 11:40.

They who see clearly how the *justified* ones of the Gospel age, the "Bride," and the *justified* ones of the preceding time, whom the Christ shall "make princes [rulers] in all the earth," are to have each a resurrection to LIFE [the one to spiritual and the other to human perfection], can see, as no others can see, the meaning of the Prophet's words (Dan. 12:2) that some shall awake to everlasting Life and some awake still in the same condition of condemnation, imperfection and shame, in which they fell asleep in death. Some (two small classes) will come forth already acquitted, justified to life; while the many who will come up to perfection, will come during the age of trial and be of the resurrection of trial or resurrection of condemnation. And some—we have every reason to believe they will be few—shall never come up to life at all, shall never escape the condemnation or "wrath," and "shall not see LIFE;" because of wilful, intelligent opposition to God. Such *adversaries* of God and of righteousness are called the servants [angels] of Satan (Matt. 25:41), the children of the devil (1 John 3:10), and such like names, because they pattern after his character and partake willingly of his spirit. And such shall be destroyed with Satan in the second death, symbolized by the lake of fire. (Matt. 25:41; Rev. 20:14.) And this their punishment (extinction in second death) is to be an everlasting punishment. There will be no ransom and restitution from the second death, because it will be inflicted only upon the wilfully evil, who first will have had and rejected all the abundant opportunity of reconciliation afforded by the New Covenant. The rewards and punishments at the close of the Millennial age are, both, final and *everlasting*. The one class the Judge decides to be worthy of life everlasting and the other worthy of death everlasting—extinction.—Matt. 25:46.

So, also, is the statement that there shall be a resurrection of both the just and the unjust. The just are those of the Gospel age and of the preceding times who are justified to life and *rise perfect*, in "the resurrection of the just." The resurrection (raising up, up to perfection) of the *unjust* should not be understood to mean that unjust persons will reach perfection (for the Lord's words, and the New Covenant's conditions, forbid the thought that any except the just shall ever see LIFE); but should be understood to mean that not only the few, who now through faith and obedience are recognized by God as the just, but others, many others, *now* unjust, shall have the opportunity of being lifted up to perfection. And, indeed, it might be said, truly, that any who have the means or opportunity of resurrection placed within their grasp, really receive a resurrection.

The Apostle Peter expressed a general truth when he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." (Acts 10:34.) Of a truth we see, too, that all not of this character described will be rejected. But, as God for a time recognized only Israel, his typically holy people, and left others unrecognized, treating them as strangers and aliens until the Gospel age opened a door of favors to the few who have ears to hear the present call; so there are throughout the world today millions whom God regards as his "friends," though he has not yet revealed himself and his plan of salvation, under the New Covenant, to them. These, as yet, are blinded by Satan with false representations of God's character and plan and often deluded as to what is right and what is wrong, and are thus hindered now by weaknesses within and by errors without. They reverence the Creator and ignorantly worship him, and prefer and make some effort for righteousness, as far as they can appreciate it. These all, of every age, among them such noble, shining heathen lights as Aristotle, Plato, Confucius and others, are the "sheep" whom our Lord came to seek and to save; such are the "friends" for whom he laid down his life; such are "his people" whom he came to save from their sins (John 10:16; 15:13, 14; Matt. 1:21); though as yet the vast majority know not of the Redeemer or the precious ransom-price he gave or of the gracious conditions of the New Covenant sealed and ratified by his blood.

Nor can even such "friends" ever be saved, ever reach everlasting life, except under the conditions of that New Covenant—faith and obedience. That is God's way and his only way. Therefore, the Millennial age is appointed to be the period in which these who constitute the vast majority of God's "friends" shall be raised to perfection; and it is called the resurrecton of the [now] unjustified, because they are as yet unbelievers who have not yet come to a sufficiency of knowledge. How could they become believers without hearing of Christ—without a full, clear understanding of God's character and plan and covenant? And how could such as have fallen into the Adamic sleep come to a knowledge of the truth (Eccl. 9:10) without being awakened? Therefore it is appointed of God that *all that are in their graves* shall hear the summons of the Son of man and come forth. And the ransom and its previous opportunities for reconciliation shall be testified to all; all shall come to an accurate knowledge of the Truth; the blinded eyes shall be opened and the deaf ears shall be unstopped; "and they that hear [obey] shall LIVE," and the soul that shall not hear [obey] that Teacher shall be *cut off* from among his people, shall die the second death.—1 Tim. 2:4, 6; Isa. 35:5; John 5:25; Acts 3:23.

The fact that the New Covenant is spoken of as being *made only with God's people* has confused many; because (1) they have failed to note that God recognizes as "his people" all who fear him and work righteousness, including all who under fuller light than they now have would do so; and because (2) in reading the Old Testament prophecies, which promise the New Covenant, they apply all its promises to the Gospel church, or to both of these exclusively; and failing to see the true lengths and breadths of the expression, "God's people," fail also to see that Israel and its Covenant were largely *typical* of the New Covenant and the millions on millions, who shall ultimately come unto God under its provisions, more ample than that of the Jewish Covenant, and under its Mediator, more powerful than Moses, and able to save to the uttermost *all that come unto God by him.* In order that they may come, all shall be called, "all shall hear his voice." In order that they may come, he "will *draw* all;" all shall be drawn by the fullest, clearest presentation of the truth. Yet "if any man [thus drawn] *draw back*, my soul shall have no pleasure in him;" the soul [being] that will not hear [obey] that Teacher shall be cut off as unworthy of LIFE. But all such as hear and come to an appreciation of the truth and love it and enter a covenant of obedience then, shall sing, with spirit and with the understanding also,

"*He drew me* and *I followed on*,
Charmed to confess the voice divine."

Hallelujah! What a Saviour! And what a grand, glorious, comprehensive and yet exclusive salvation he is working out: comprehensive in that none are debarred from its privileges in any sense or degree; exclusive in that it will exclude all that would tend to mar true joy and pleasure and will admit only such as will possess the mental and moral likeness of God—his people, his children. Verily, God will "call those his people who were not his people, and her beloved who was not beloved." Israel not only represented the beloved, the true Bride, the "little flock," the "royal priesthood," in her typical priesthood, but also represented typically *all of God's people* as they shall all yet be blessed under the grand antitypical priesthood of Christ and the Gospel church who not only render "better sacrifices," but by and by shall be established as a kingdom of priests after the order of Melchizedec. But as the sacrifices for sin under Israel's covenant and by her High Priest were for Israel only, and yet only *typical* of the true High Priest's mediatorial sacrifice of atonement, for the sins of the whole world, so it is evident that the New Covenant ratified by his blood [death] applies not to Israel only but to all whom Israel represented, viz., *all* who ever shall become God's covenant people under the New Covenant.

How grievously, then, they err who misunderstand us to teach that the just and the unjust, the holy and the evil disposed, shall be compelled to keep each other's distateful company throughout eternity. Above we have shown that God's plan is to give eternal life to none but the righteous, but that he has made the most abundant provision, through Christ and the New Covenant, for all to become righteous.

And how foolish and unscriptural is the view of those ("Orthodox"?) Christian friends, who, stumbling over the New Covenant, narrowly see only the selection of the present (really only a work preliminary to the coming work of blessing). This leads some on the one hand to so narrow down their ideas of the provisions of the New Covenant that they see only the very few saints of the present time blessed under it, and the masses entirely ignored and not even brought to a knowledge of its provisions that they might accept or reject them. And it leads others to the other extreme, of holding that all the ignorant heathen, and the "so-so" majority of mankind (including all except the foulest murderers, and even such of them as shall breathe a prayer for mercy before they die), will all, though still morally filthy, untaught of God, undisciplined and untried, be hustled together into the society of the Lord, the saints, and the holy angels, to constitute the family of God. Surely, sane Christian people who have no love for such companionship now can only picture it for the future from two causes: (1) their false ideas of

the divine plan, which they suppose has provided only heaven or eternal torture for all at the close of the present life, and (2) they are too generous of heart to consign the vast majority, or any but the vilest of the vile, to such a penalty as eternal torment, and would rather spend a portion of eternity in such uncongenial society and trust to improving them, than to think of their agonies. Such generous souls should learn the way of the Lord more perfectly. They should see that their plan of saving the masses is, to say the least, very crude and imperfect. They should see that their view of results would make it appear that the New Covenant is really a *compromise* with sin on God's part, instead of an arrangement by which sinners might be saved *from* their sins and brought into harmony with God and to perfection. It would be strange, indeed, if divine wisdom could not devise a better plan.

On the other hand, our views of the divine plan should not be confounded with those of Universalists, which represent God as so unjustly weak and loving that he cannot execute the laws of his kingdom; or so untruthful as to have declared a falsehood, which he never meant to execute, when he said, "The *soul* that sinneth, it *shall die*." What wonder, if these find no place for the New Covenant and no use for "the blood of the New Covenant," nor for "the Mediator of the Covenant," in their theory touching the *World's Hope*.

Their hope, built upon the assumed weakness of God's character and his inability to execute the penalty he prescribed against sin, or upon his change of mind, or his deception of mankind in naming a penalty which he never intended to execute against any, is surely a hope built upon a sandy foundation and not upon the rock foundation of the New Covenant, sealed with the precious blood.

Neither should the views we present be confounded with the views of what we might term *Irresponsible*-Universalism, which claims that man has no responsibility, and merely acts and thinks as acted upon by divine power and providence, which places the responsibility for sin all upon God, and which, consistently with that false promise, holds that a ransom for man's sin, and a New Covenant based upon it, would be but a farce; since, if man is not responsible for sin, he needed no atonement to be made for him, and since God caused the sin, he alone is responsible and is bound by his own *justice* to release all men from the penalties of sin (which, according to their view, are undeserved) and bring all to everlasting life and joy.

This view is a shamefully weak, unreasonable and unjust one. It is a calumny upon man as well as a blasphemy against the great Creator. It is a calumny upon men in that it represents them as so many living machines without will for evil or for good; which, therefore, no amount of experience could either benefit or injure; and which would be as unworthy of reward for right-doing as undeserving of punishment for evil-doing. It is blasphemy against God in that it represents him as using his power for evil. Worse than that, it represents him as using his power to produce an *unmitigated* evil, in bringing sin, pain and death upon a creature which, it claims, was not only not responsible, but by nature incapable of being in any way benefited or exercised by the evil; having no will of his own to be exercised, but being merely a tool, and a toy, in the hands of the Creator. And still worse, this view would make it appear that, after doing all these great wrongs to man, God had added insult to injury by charging his own sin to the man, and calling man a sinner when he was not; and providing typical sacrifices for sin first and then pretending to love the sinners so as to give his Son to be their Redeemer, making a farce of the death of Christ and keeping up the delusion and deception through the apostles and the Gospel church since, until some of these wise men found out the fraud God was perpetrating, and exposed him—calling the exposition *The Spirit of the Word*.

The spirit of a very unsound reason, much rather, are such teachings. The spirit of a heart going about to establish its own righteousness and sinlessness at the expense of slandering the character of the great Creator. The spirit of a man who is seeking hopelessly, vainly, for a firm footing upon his own reasonings, and who has not submitted his reasonings to divine testimony. We have no use for such a spirit: it is not worthy even to be called the spirit of the world; for that is more true, more noble, more reasonable.

But the weakness of this latter, irrational, "Irresponsible-Universalism" is shown in its claim, that God will save all men, eternally, *because his justice demands* that his wrong against man shall be righted. The reasoning, here, is on a par with the rest; it is unreasonable nonsense to claim that *justice* would demand anything or be a moving consideration at all in such a being as this theory would make out God to be. If so unjust as to perpetuate all this wrong for six thousand years, there certainly is no ground for any faith in his *justice*. If he had lied and deceived in the past, as this theory would imply, there could be no better reason asked for rejection and disbelieving any and all promises for the future. This theory builds upon the shifting sands of human speculation only (and very poor sand even), and not upon the New Covenant, sealed with the precious blood of Christ.

On the contrary, the view we here present is harmonious; it is consistent with reason and with all that God has revealed of his own character. It recognizes man's responsibility for his *own will*. It recognizes God's justice and man's guilt. It does not excuse sin but applies God's remedy for its healing. It does not offer to heal wilful sinners, but repentant ones. It does not heal ignorant ones, because of ignorance, nor wiser ones on account of knowledge, but provides that *all* must come to a clear, full knowledge of the truth, and that then, only such as fully and heartily accept of Christ's atoning work, and make use of it, to obtain access to God, and restoration to harmony with him, and shall prove themselves *willingly* so, under a trial, shall ever see LIFE in its fullness, or go beyond the Millennial age to enter the portals of that blessed eternity beyond, which God provided only for those who *love him*.

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VIEW FROM THE TOWER

Our Presbyterian friends are still holding general public attention. The reports of the discussion, for and against the revision of their Confession of Faith, before the various Presbyteries, occupy prominent places in the daily papers, and the public scans the arguments on both sides with deep interest. These discussions are doing great good in the direction of waking up thought among Christian people of all denominations. It is thus kindling the fire which shall burn out the wood, hay and stubble of traditional errors from not only Presbyterianism but from all isms.

The discussions and votes of the various Presbyteries settle nothing, however. They are only preliminary: the question of revision or no revision can be decided only by the General Assembly, when it shall finally pass upon the question. The pity is that great men will tie themselves up to a doctrine and stick to it, though they believe it to be erroneous and God-dishonoring, *until the majority* of their sect agrees to let them confess and preach the Truth.

The New York Presbytery has developed some strong men and opened their lips; and they have said so much that they can never retrace their steps, and would be ashamed to remain in the denomination should the conclusion be a refusal to revise the creed. The vote of the New York Presbytery was almost unanimously in favor of revision, but it furnishes no criterion as to others, for only forty-eight out of a total of two hundred and eleven Presbyteries have yet voted on the question.

Below we give extracts from the Press reports of some of the pointed utterances before the New York Presbytery during its discussion of the subject.

Rev. Dr. Crosby took the floor—his first appearance in the Presbytery since the debate began. He was one of the committee who reported in favor of the revision of the Confession. He said:

"The only permanent standard for any church of Jesus Christ is the Word of God. Any church that has its standard in human philosophy or inner consciousness will disintegrate by its own weight. Consequently, when the question of revision of our standards of faith came up, the only question I wished to consider and examine was, Are these standards in accordance with the Word of God?

"When I examined the foundation of our faith for the hundredth time, with especial reference to this occasion, I found one, and only one statement in the Confession which, to my mind, is clearly and diametrically opposed to the Word of God. The more I have examined it, the more I am convinced that this one in particular is contrary to the Word of God, pernicious to the church, and injurious to the highest and holiest interests of religion. That one phrase or declaration

is the use of the verb, pass by, in the seventh section of the third chapter. When I say that only this one phrase contradicts Scripture, I don't mean to say that I approve of all the others. Still, I can allow them, but when I see a statement teaching a fatalistic doctrine, contrary to the Bible, from Genesis to Revelation, my soul revolts at it. Here is the section:

THE OBNOXIOUS SECTION.

"'The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of His sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.'

"Now what is meant by the phrase 'Pass by?' In the parable of the Good Samaritan the priest passed by the man who fell among thieves; the Levite also passed him by. Here it is said in our standard of belief that God treats his creatures as the priest and the Levite treated the traveler, and this in the face of statements declaring that he loves the whole world.

"Our creed, although in some respects the grandest ever penned, is confessedly imperfect, acknowledged to be so by those who are opposed to revision. Now this is the best time for revision, and for this reason, if for no other, I am in favor of the committee's report."

Rev. Dr. G. Wylie, a young man, made an appeal in behalf of the Confession as it is, in which he said it was in harmony with the creeds of other Protestant churches. He quoted the free will part of the Thirty-nine Articles of the Episcopal Church to show how Calvinistic it was. He said he didn't believe in putting new cloth into an old garment, in patching the seventeenth century creed with nineteenth century doctrine. As to infant damnation, he said:

"We refuse to baptize children of notoriously immoral parents, but if they are of the elect, what right have we to refuse them baptism?"

Dr. Paxton did not favor revision. He thought that if the Creed should be revised the great body of people known as Presbyterians, losing the label of Calvin, would be like a dog which, being sent by express with a tag on his collar giving the name and address of his master, on the way ate his tag and lost his identity.

The Rev. Dr. Van Dyke began one of the most striking speeches of the entire discussion, with Dr. Paxton's parable of the dog which had "ate his tag" for his text. "The Westminster Confession as it now stands," he said, "affixes a tag to the human race, to this effect: 'Part is consigned to heaven and part to hell, and no man can find out to which part he belongs, nor would it make any difference if he could.' Now, if I were an expressman I would refuse to forward a tagless dog, so I refuse to believe this unintelligible, improbable dogma.

"We have voted for revision. Now, what is the revision to be? I am in favor of the committee's report because it eliminates reprobation from the Confession, and suggests the formation of a new Creed, more Scriptural than the Confession, as a basis of union with other reformed churches. But first, the elimination of reprobation should be done as soon as possible.

"Ante-natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom, and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: 'There's that blessed doctrine of universal depravity. What a comfort it is, if we only lived up to it.'

"The Heavenly Father spreads a feast for all; is it for us to say that he refuses to let the poor sinner eat of the crumbs which fall from his table? And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century. The doctrine is unscriptural. As for the text about the potter—who ever heard of a potter making a vessel merely to destroy it? Reprobation is a 'horrible' doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion, and taught the damnation of infants. I don't weep for the tears shed over the destruction of part of the Confession, but for the tears of the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition; I would weep for the unhappy creatures in mad-houses, whose light of reason has been put out by the heresy of ante-natal perdition.

"I know not what others may do, but as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care. It is Christianity."

Dr. Parkhurst said: "If we are going to retain the preterition idea in our Confession, then we must be true to it in our preaching as Presbyterian ministers, and on occasion declare it in all frankness. We shall be obliged to address our congregations somewhat after this manner: 'My friends, I am sorry to say it, but as a Calvinistic Presbyterian I am bound to say it, that Christ did not die for all. There is a certain amount of fatalism in the case. Some men are damned, and not only that, but congenitally damned; damned before they are born, hated of God even in the moment of conception.'

"The story of Jacob and Esau, as interpreted by the hyper-Calvinists, means all that, when you tell the whole thing out in flat-footed English. Now, if I concluded that that was a Scripture doctrine, and that salvation was not absolutely free to every creature, I would tear my Geneva gown to shreds and rip up my Bible into paper-rags before another Sabbath.

"This thing is in the air. It has come to stay and come to grow. It is futile to talk about repressing it. You may box up your reservoir, but the closer you box it the more destructive the outburst you are preparing for yourself, if, while you are boxing, the brooks are flowing down into it from off the hill-slopes."

The Rev. Dr. Vincent, Professor in the Union Theological Seminary, said: "God's Word is for all time; creeds for the age in which they are formulated. It is a mistake to call the Westminster divines giants; it implies degeneracy in us. The Scripture is better understood today than it was then. It is well to pay respect to Augustine, Calvin and the Westminster divines, but why should we take a rigid faith from their dead hands!

"Augustine, Calvin and some of the Westminster divines believed in infant damnation, and I heard it asserted 25 years ago by a Presbyterian minister, who subsequently went over to rationalism. If that horrible implication can be found in the Confession, where is the humanity of leaving it in that record of exploded belief and torment of weak hearts? The Confession does not give the heathen a ghost of a chance. The fair inference from it is that countless millions who never heard of Christ are damned for not believing in him. Why do we stand up so stoutly for Calvin? *Was Calvin crucified for us, and in his name are we baptized?*"

AN IRREVOCABLE STEP

In conclusion; Dr. Vincent, after setting forth still more strongly his disbelief in the Confession, said the Church had already taken an *irrevocable* step; that it had cut loose from its position of six months ago and *could not go back.*

Dr. Hastings said, speaking for those favoring revision: "What we have said we mean, like honest men, without concealment or fear, and *we* shall stand by it whether the Presbytery stands by it or not."

While our friends are thus gagging over their unsavory mess (Isa. 28:8), how clear and beautiful is the doctrine of election when rightly understood.

THE ANNIVERSARY SUPPER—APRIL 3d

"This do in remembrance of me."

We give early notice of the date for the celebration of the Lord's Supper because all have not the conveniences for calculating the date, and because many who rely upon the TOWER for the information are so far away that they do not get the TOWER for about a month after they are mailed.

The date given is not the date of the beginning of the Jewish Passover feast-week, for it is not that which we celebrate. We celebrate the killing of the true Paschal Lamb—"the Lamb of God which taketh away the sin of the world," and through whom we, as his Church of the First-born, are already by faith *passed over* from death unto life.

The killing of the lamb took place the day before the Passover feast-week began, and our Lord was crucified as its antitype on that day—the 14th day of the Hebrew month Nisan, which this year would correspond to April 4th. In the Jewish reckoning the day begins to count from the previous evening at six o'clock (April 3d), and since our Lord on that evening preceding the day of his crucifixion celebrated his own death,

with his disciples, and left them a charge to *"do this"* in remembrance of him, we will celebrate it as usual on the anniversary, which, as above stated, will this year be April 3d, at a convenient hour after six o'clock P. M.

But, remember, we "do this" not of fear or constraint, or law, but in grateful remembrance of our *ransom.*

THE CHURCH at Allegheny cordially invites such consecrated lovers of our Redeemer as can conveniently do so, to meet and celebrate with us the Lord's death by partaking of the Memorial Supper on the evening of April 3d next; also to participate in the four days of Special Bible Study which as usual will follow the memorial.

The meeting will be held in Bible House Chapel, Arch Street. In our next we hope to be able to announce special railroad rates for friends from a distance.

HIS GRACE SUFFICIENT

"Anywhere that Jesus calls me,
Any work he gives to do,
Any trial or affliction
He may call me to pass through,
My glad heart has the assurance
He will help me bear and do.

"O, the blessedness of trusting,
And the full heart satisfied!
O, the holy joy of loving
Only him, the Crucified!
Looking up with faith unwav'ring
To the wounds in his dear side.

"Peace abiding like a river;
Rest the world can never know;
Faith that sees the pitying Father
Wheresoe'er the feet may go;—
Love uprising, filling, sweet'ning
Every cup of pain and woe.

"All my soul is filled with blessing
While I sit at thy dear feet;
And a consciousness of serving
Makes the hallowed cross more sweet,
While I own thy full salvation
And the cleansing all complete.

"If the way be rough and thorny,
Thou did'st tread the same for me;
Shall the servant than the Master
More exempt from trial be?
If I may at last behold thee,
It will be enough for me."

—*Selected.*

RELIGIONS OF THE WORLD

The church can best appreciate her own position of special favor at this time by contrast with the actual condition of the rest of the world. And a little reflection upon the world's condition of superstition and ignorance should bring us, not only into a fuller appreciation of our own privileges, but also into sympathy and pity for the world in its present cheerless gloom and aimless gropings in the dark. The thought should never be lost sight of, that what we receive as special favor from God is not for selfish gratification, but for the universal blessing of all his creatures. And only such as have this benevolent disposition to bless, who look forward to the prize of our high calling with special delight because of its grand opportunities to lift up the fallen, to liberate the captives of sin and death, to recover sight to the blind, to fill the earth with the knowledge of the truth and to lead all mankind along the highway of holiness to everlasting life and to the true end of human existence, which is to glorify God in the completeness and grandeur of true manhood and to enjoy his favor forever, will be counted worthy to reign with Christ.

Let us take a glimpse then at the world's present religious condition:—

The principal religions of the world outside of Christianity are Brahmanism, Buddhism, Confucianism and Mohammedanism. These with the various corrupt forms of Christianity sway the minds of almost the entire population of the earth. The exceptions are some savage and half-civilized tribes in central and southern Africa, the Esquimaux of the far north, some islands of the seas, and the Indian tribes of America, all of whom have crude ideas of their own, very generally remote from the truth and giving evidence of fearful forebodings or cheerless gloom in view of the uncertainties of future existence, or the conditions under which existence may be perpetuated beyond the tomb.

Brahmanism is the prevailing religion of Hindoostan, and its adherents are estimated to number from 120,000,000 to 150,000,000. Its age is uncertain, as its literature presents neither history, annals nor chronology, though it is probable that it existed some centuries before Christ, as its sacred books extend back from twenty to thirty centuries. Its theology is a chaotic mass of dreamy speculation having no well ordered system of thought. It is described as not a system, but a medley, and not a philosophy, but a dream. Its sacred books are the Vedas and the Institutes of Manu. From the former it appears that anciently the Brahmans were worshippers of the elements—light, fire, water, etc.

In theory their religion rests upon the Laws of Manu. This work sustains the laws of caste and the authority of the priesthood, represents Brahma as the supreme deity and self-sacrifice (self-inflicted torments) as the supreme duty. It presents elaborate, ritualistic and ceremonial rules of the most exacting character, and promulgates the doctrine of the transmigration of souls. Though Brahmanism has many gods, its one supreme god is Brahm; and according to its philosophy Brahm is the only being in the universe who actually exists: all else is illusory, not real. It is said that in order to put forth his energy Brahm took upon himself bodily form and became three gods—Brahma, Vishnu and Shiva, and to these three were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of unconscious sleep.

The highest future bliss to which the Brahmanist aspires is absorption into Brahm; and as his normal condition is presumed to be that of unconscious sleep, absorption into Brahm would signify nothing more than annihilation. However, before he reaches this consummation of his hopes, the Brahmanist expects to pass through a series of transmigrations, until deemed worthy of it. His desire is to so act in the present life as to rise a grade higher in the next birth. If he has been wicked he will be a step lower, or if very wicked he will be sent to one or other of the innumerable hells to expiate his guilt and to reappear on earth in mineral, vegetable or animal form before he rises again to the human. Or if counted worthy to advance upward he enjoys a heaven of carnal delights with one or other of the superior gods. His worthiness of future reward, however, is not made dependent upon actual virtue, but rather upon conformity to Brahman rites and ceremonies, the liberal support of the priesthood, etc. Prayers and painful penances take the place of true devotion, and even suicide is recommended as particularly meritorious; and as a consequence, it is said that numbers annually throw themselves over precipices, bury themselves alive in graves dug by their nearest kindred, or drown themselves in some of the sacred rivers. And voluntary widow-burning and infanticide were common until suppressed by the British government in 1830, though it is still practiced in some parts, and doubtless will be until the old superstition as to its merit has passed away. Some of the penances performed by zealous Brahmans have been of the most revolting character; as for instance, crawling for miles on hands and knees over sharp stones, holding up an arm above the head for months, cutting themselves, disfiguring themselves, etc.

All India is divided into four castes—the Brahmans or priestly class; a military class; a mercantile class; and a servile class; but the Brahman or priestly class is the favored and oppressive one. These live on alms and are supported liberally by kings and people, as the priesthood of the Church of Rome and others are. In fact so similar is the power of Brahmanism to bind its blind votaries to servile submission to the dictates of the Brahman or priestly class, that the system has been named the Romanism of India.

Buddhism.—The despotism of the Brahmans gave rise in the seventh century B. C. to Buddhism, which was a protest against the corrupt religion of that age. It has been called the Protestantism of India. Though born in Hindoostan, it now has little sway there; but it has full sway in Ceylon and the eastern peninsula. It claims nearly two-thirds of the population of China. It prevails also in Japan and north of the Himalayas, in Thibet, among the Mongolian population of Central Asia, and extends into Siberia and Swedish Lapland. Its adherents are estimated at from 300,000,000 to 400,000,000 —more than one third of the human race.

Its founder is said to have been a certain prince named Gotama, afterward called Buddha, though the legends concerning him partake so much of the character of fiction as to leave it somewhat uncertain whether such a person actually existed. However, the ideas ascribed to him are the foundation principles of Buddhism. The system assumes that existence is the cause of all evil, that ignorance is the ultimate cause of existence; and that, therefore, with the removal of ignorance, existence and all its attendant miseries would be cut off.

Buddhism is more property termed a system of philosophy than of theology; for it has no god. It recognizes no being with greater supernatural power than man is supposed capable of attaining by virtue, austerity and wisdom. Disgusted with the many gods of Brahmanism and the priestcraft that imposed upon a superstitious people, Buddhism, at least in its early and purer form, taught that religious excellence consists only in wisdom and personal virtue. Buddhism renounces the many gods of Brahmanism, discards all idea and necessity for a priesthood, and does away with all caste. Instead of a god they set up an ideal character which they term Buddha, not for worship, but for the imitation of mankind. And though an image of Buddha adorns the center of the Buddhist temple, and before it offerings of fruit and flowers are placed, the ceremonies are not viewed by intelligent Buddhists as acts of worship, but as simply commemorative of a character worthy of remembrance and imitation; for Buddha, it was claimed, was nothing more than what any good man may become. The more ignorant, however, regard him as a deity.

Instead of believing the future of the soul to be dependent upon an infallible priestly class, it is believed to depend wholly upon the operation of inflexible law. And instead of the prayers and penances prescribed by Brahmanism, Buddhism counsels temperance, justice, honesty, truth, repentance and confession of sin and reformation of character, claiming that these principles alone are the conditions of virtue and true happiness. And in the absence of a knowledge of the true God it appeals to and glorifies human reason and conscience only.

The original idea of Buddhism was indeed a noble one. It was an effort to cast off the fetters of blind superstition, and a bold strike for individual liberty; and it gives evidence of a sincere desire for truth and righteousness and a struggle against great opposition to attain it. In the absence of a knowledge of God, it was an endeavor to follow the clearest light they possessed, viz., reason and conscience; though with the ignorant who failed to catch the true idea of the commemoration of Buddha's memory, the ceremonies have degenerated into a meaningless idolatry, of which the prayer-mill is a prominent feature in some countries. And though the system provides for no priests, a class of self-appointed mendicants corresponds somewhat to a priestly class, but its only clerical function is to read the Buddhist scriptures on stated occasions, or to run the prayer-mill for the people, for which they receive a small compensation.

Though Buddhism was almost a complete revolution of thought from Brahmanism, yet it carried with it the absurd doctrine of the transmigration of souls and of numerous heavens for the good according to merit, and about 136 hells situated inside the earth for the wicked, according to their deserts. And the gloomy end, whenever or however reached, is annihilation for good and bad alike. The highest incentive to virtue which the system presents is the speedy arrival at the end of existence; for misery, it is believed, is not merely a taint in existence, but the very essence of it.

Confucianism is also a philosophy rather than a religion, and having its beginning only a century later than Buddhism (the sixth century B. C.) it very closely resembles that system; and though Buddhism claims about two thirds of the population of China, Confucianism is the basis of the social and political life of that nation. Confucius (whose original name was Kong until Latinized by the Jesuit missionaries), is described as a grave, sober, upright and thoughtful man, with high moral and intellectual attainments and aspirations.

Carefully trained by a widowed mother, he early developed these traits of character, and at her death, reviving an ancient custom, he spent three years in mourning for her, devoting his time and thought to the study of moral philosophy by reflection upon the principles of moral law, furnished by conscience and reason. After this he traveled extensively throughout the kingdom of China, preaching his doctrines, and though for a time he labored against great opposition and even persecution, as all reformers do, his reputation as a public reformer soon became very great, his followers being mainly persons of middle and mature age—grave, sober, thoughtful and respectable citizens, many of them occupying important public stations. His system has no god, no priesthood, no temple, and it regards the universe as a grand self-sustaining order. It rather doubts a future existence, yet conforms to certain ancient religious ceremonies on the presumption that some future good *may accrue* from so doing—"There may be some meaning in them," said Confucius, "and they may affect your welfare in a way you do not know of. As for the genii and spirits, sacrifice to them. I have nothing to tell regarding them, whether they exist or not; but their worship is part of an august and awful ceremonial which a wise man will not neglect nor despise." This ignorance of things unseen and future, yet fear or hope concerning them, is the foundation for many absurd superstitions among the Chinese, such as scaring away the devils with noisy demonstrations, and the disallowance of telegraph wires and railroads for fear of offending the spirits of the winds, etc.

It was the special endeavor of Confucius to direct the attention of men to the duties of social and political life. He said, "I teach you nothing but what you might learn yourselves, viz., the observance of three fundamental laws of relation, between sovereign and subject, father and child, husband and wife; and the five capital virtues,—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity." This, in fact, is the whole doctrine of Confucianism in a nutshell. By the education of the masses according to these principles, he believed and taught that the elevation and happiness of men would be secured; and accordingly schools are established throughout the length and breadth of the Chinese empire. The writings of Confucius, which were designed to perpetuate his doctrines of moral philosophy and political economy, are read with great solemnity on the first and fifteenth of every month by a mandarin [a civil officer] in robes of ceremony. The veneration of Confucius by the Chinese amounts to worship among the masses, but like that of the Buddhists for Buddha, it is, strictly speaking, only commemorative of the memory of a good man. Throughout China there are temples erected to his memory, adorned with ancestral tablets, the center of which is that of Confucius. And to these, offerings, etc., are presented.

Mohammedanism—dates from the seventh century A. D., fourteen centuries later than Buddhism and thirteen later than Confucianism. It prevails chiefly in Turkey, Africa, Asia, Persia and parts of India, and its adherents number from 130,000,000 to 150,000,000 of people. In the fifteenth century, having penetrated Europe, it became a formidable foe to Christianity. Its founder, Mohammed, accepted both the Old and New Testament Scriptures and claimed to be the Comforter promised by Christ. The Koran, however, he claimed as superior to the Bible, asserting that it is as old as God himself and that it was conveyed to the lowest heaven by Gabriel and thence to himself. The Koran is, therefore, the sacred and authoritative book among the followers of Mohammed.

Their religion partakes somewhat of the nature of both Judaism and Christianity. It presents one God and various ranks of angels. Mohammedans believe that Christ was a great prophet. They deny the idea of a trinity, believe in the resurrection of the dead, a final judgment, and a future state of rewards and punishments in heaven and hell. They teach that the dead have an intermediate conscious existence between death and resurrection, and that they dwell somewhere near the place where the dust of the body reposes. They are extreme believers in predestination. Friday is their sabbath; they must pray five times a day, fast and give alms, and must go to Mecca, their sacred city, once during life, either personally or by a substitute.

Nothing more praiseworthy can be said of Mohammed than that he was a great and successful fanatic and imposter, having nothing of the high-toned moral character which history ascribes to the founders of both Buddhism and Confucianism. His religion is a miserable hash of Christianity, Judaism and a former heathen idolatry and superstition; and its aggressive character was signalized by determined efforts to conquer the world with carnal weapons. In recent years it has made considerable progress in India in displacing Brahminism.

Such is the religious condition of what is commonly known

as the heathen world. Truly it has its lights and shadows. In the midst of the gloom of ignorance of God, and of human history, and of the true end of human existence, it is pleasing to note that some noble souls struggled after righteousness, sought earnestly for truth and zealously endeavored to lift up a standard of righteousness for the people. And when we consider the disabilities under which such labored, and the poor incentives which their lame reasonings discerned, we can only admire their true nobility of character in following the guidance of reason and conscience. And while we realize a blessed freedom from the superstitions which bound them, we dare not take to ourselves the credit of superior wisdom or virtue, but must ascribe all we have, over and above what they had, to the superior advantages of our favored circumstances under divine providence.

Glancing at the view of the world's condition presented in DAWN, Vol. I., page 16, we see that it is indeed a dark picture. Out of a population of 1,424,000,000, how small a proportion are even nominally Christian. And how corrupt and debasing, and how thoroughly anti-Christian are the great and powerful systems which claim the name of Christ, only the more thoroughly to impose upon the ignorance and credulity of mankind.

The great Roman and Greek Catholic churches, originally one, and only separated by the spirit of rivalry and strife to be greatest, hold sway over the minds of 274,000,000 of people, and to a great extent also over 116,000,000 more through their system of errors which still clings to Protestantism. The Catholic Church is the organized development of that great falling away from the doctrine of the Lord and the apostles, which began to be established about the third century. The eleventh century witnessed the separation of the eastern and western churches—the Greek and the Roman Catholic, each of which has since been torn by many dissensions and involved in many unsavory disputes and quarrels. But how do their doctrines compare with the heathen philosophies above named? They talk much of their zeal for the conversion of the "benighted heathen" but to what would they convert them?

Let us see: Professing to know God and holding in their possession for centuries past the divine revelation, contrary to that revelation they misrepresent God as a character so abominable and detestable in unrivaled cruelty, malice, vindictiveness and hate, that the heathen mind turns away in horrified disgust, as every missionary to foreign lands will testify and as many leading missionaries have disconsolately reported to the home boards who sent them out. (See TOWERS of June and November, 1888.) The heathen have no faith in a god who could deliberately plan to eternally torment the creatures he has made and professes to love.

The central feature of Catholic doctrine is the mass, in which bread and wine are considered to be changed into the actual flesh and blood of Christ and sacrificed each time afresh, as an atonement for sins, by priests, as instead of the one continual sacrifice of Christ on Calvary for the sins of the world, which it sets aside as insufficient. And the power to forgive sins and absolve from guilt, thus presumably placed in the hands of a self-exalted and often corrupt priesthood, led to the doctrines of penance, auricular confession, indulgences, etc. When these had gained a firm and substantial basis, the whole body of nominal Christians were thereby plunged into an abyss of superstition and servile obedience to the machinations of a priesthood more tyrannical than the grossest forms of heathenism, and into an idolatry as debasing as any the world ever witnessed—a worship and adoration of angels, of the human mother of our Lord, and of fallible and often corrupt and abominable characters who were canonized as saints by the high-priests of Romanism. And its supposed meritorious prayers and tormenting penances, its debasing servility to a tyrannical priesthood of supposed absolute power over the present and future life, its monstrous system of indulgences and its abominable persecutions of truth and righteousness, mark the great Anti-christ as the most desolating abomination that ever cursed the earth.

While all this is applicable with greatest force to the Church of Rome, the Greek Church has little indeed to boast of a more favorable character. And all who have come out from that great anti-Christian system, and stopped short of an entire cleansing from her pollutions, have much whereof to be ashamed. This is true, in varying measure, of every sect of what Romanists call the Protestant Sedition.

If the creeds and practices of nominal Christianity were a fair representation of the doctrines of Christ, many of the heathen philosophies would rank its equals, if not its superiors. And many honest skeptics, failing to discern the grains of wheat among the chaff and tares, and the pure seed of truth among the many counterfeit errors, have rejected the Way, the Truth and the Life whom they otherwise would have welcomed and shall yet know and accept. But, thank God, he has not left himself without a witness in the world. He has his grains of wheat, though they be "few" and unrecognized by the world and its historians. And while darkness covers the earth and gross darkness the people, while the nations have for many long centuries forgotten God and almost erased his image from their hearts, God has always had a people, a few, who retained his memory and endeavored to follow his leading—in remote ages a few solitary patriarchs, then a small nation, then Jehovah's Anointed came and a faithful few of that small nation received him and formed the nucleus of the Christian Church; and all through the centuries of the Christian era such have been added to that nucleus as shall be saved in the first resurrection at the end of this age—in all a "little flock." But blessed and holy are all they that have part in the first resurrection.

This little flock of the true friends of God have during the Gospel age been "the light of the world" and "the salt of the earth." And though their light has not yet enlightened all, we rejoice to know that this body of Christ, with Jesus their Head, is the true light which in due time shall enlighten every man, the Sun of righteousness which shall arise with healing beams to enlighten and bless the world. (Matt. 13:43; Mal. 4:2.) Yes, ere long it shall be the "city set on a hill"—the "New Jerusalem"—"which *cannot be hid.*" (Matt. 5:13, 14.) And though its place during the Gospel age has been in the wilderness, though it has been unknown and unrecognized by the world as the church (as a religious system), and though, like their Lord, they have been despised and rejected of men, persecuted as heretics and esteemed the filth and offscouring of the earth, nevertheless, they have truly been, even under these unfavorable circumstances, the very salt of the earth, and their sufferings for righteousness sake have been sacrifices of sweet savor unto God.

The principles of truth and righteousness which they perseveringly held and patiently suffered for, often even unto death, and the divine revelation to which they pointed as the source of their faith and hope and the inspiration of their labors and endurance, was not without its effect. The seeds of truth have taken root in many lands and brought forth fruits to the praise of God and the honor of his name. And wherever it sprang up, it, like salt, has had its preservative influence for good, notwithstanding the false systems and their false doctrines and practices. Let all of that little flock, who yet remain, rejoice in the glorious prospect that ere long the whole church, complete and glorified, shall be given the heathen and the uttermost parts of the earth for a possession, and the right and power to bless all the families of the earth; making plain the paths of righteousness, casting up a highway for the people and gathering out the stones; lifting up a standard for the people, inspiring all hearts with joyful hope, unstopping deaf ears and opening blind eyes, rewarding righteousness and correcting iniquity, and eventually wiping all tears from off all faces. And they shall come with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away, because ignorance and superstition and sin and death shall be no more.

THE PRESENT APOSTASY

I have never read 2 Thes. 2 without finding my thoughts led away to the Papal Apostasy; and still I believe the Holy Spirit refers, in this chapter, to Rome. But, as history, which someone has defined as a record of fulfilled prophecy given in detail, is said continually to repeat itself, I am now compelled by circumstances to believe that a special reference is made to "the falling away" of these last days, which, to my own mind, is far more startling, and is soon to become more vast in extent, and awful in result, than even was the relapse of the early Church into the follies of Romanism.

Numbers of men who are connected with Protestant churches, and who appear to the world as ministers of Christ, are rejecting the Scriptures with the greatest contempt, and branding the faith of those who build their hopes on the blood of Christ as "the religion of the shambles."

A very few years ago, of all the languishing "isms," Unitarianism appeared most sickly. Today its adherents, open and secret, gathering in its own synagogues, or assembling in the churches of all denominations, are to be numbered by thousands, many of whom are cultured, refined people.

I know this will seem incredible to many good folk; but if, the next time they receive a call from their popular minister, they will press home the question, "What think ye of Christ?" nor be content with a vaguely given answer—if they shall pointedly ask him whether the Scripture, as a whole, be the Word of God; and whether Christ's blood was shed as a propitiation for sin—some of these may possibly be startled to find that their own spiritual guide has been practically nothing more nor less than a Unitarian himself.

If ever there was a time when we should try the spirits to know whether they are of God, it is the present time. And this is a solemn duty we owe to God, ourselves and the Church; nor must the dread of being deemed uncharitable prevent us from discharging it. Toleration of error is injury to truth; charity dealt out to Antichrist is uncharitableness to Christ. We must not be deceived with high-sounding words; the emissaries of error deal largely in these, especially when speaking of "the exalted sentiments of Scripture," and the character of Christ. We must remember that either the Scriptures are the very Word of God, or they form a mass of misleading absurdities, self-contradictions, and glaring falsehoods; and the sacrifice of Christ must either have been for the sinner's salvation, or a useless parade of self-endurance. We have not here a matter of mere views and opinions, in which men who cannot agree may yet agree to differ. It is written that *"In none other is there salvation;* neither is there any other name under heaven that is given among men wherein we must be saved." (R. V.) But what must be the fate of those who, while they profess to regard Him as a great teacher, and admire Him as a great pattern, refuse Him as the only Saviour?

There is no more plainly expressed truth in the Word of God than, "Without the shedding of blood there is no remission of sin." What, then, becomes of the sin of such as trample under foot the blood of Christ, and blasphemously make mention of it as savoring of the shambles? We constantly hear of men who are said to be good men, though "rather shaky" on the doctrine of the Atonement. But if "shaky" here, of what value to themselves or others is their soundness elsewhere? And yet when we question the right of such to minister in the Church of Christ, we are "uncharitable;" and *most uncharitable*, if we venture to expose their errors to the unwary souls they would fain beguile with their soul-destroying doctrine. Yet, if it is someone who confesses Him as Christ and Lord, and is contending earnestly for the faith once delivered to the saints, that may be the subject of conversation, no word shall be too severe for such a one, because of his narrow-mindedness. A significant fact; but happy those who go forth to Jesus, outside the camp, *bearing his reproach!*

One thing with regard to the present apostasy must be specially noted—that many of those who now deny the Lord that bought them were once ultra-evangelicals both in views and doctrine. What does it mean? What, but this—that they refused to use the light God gave them, and have been given over to judicial darkness? It was said by one of these men, but a few months since: "My present belief can neither give joy to me, nor allow me to administer cheer to anyone else." Yet the poor man remained bound, as it were, in chains of darkness. His pulpit work had become most bitter bondage, yet, like blinded Samson at the mill, he felt compelled still to "grind on." "Where are we?" asked another whose name had become famous through all the English speaking world, of a friend of mine who was standing by his dying bed. "All, to me, seems dark," he added. Yet there appeared no disposition to return to the light from which he had wilfully wandered. Nay, and here is the danger that threatens so many—loving darkness rather than light, we may choose the darkness rather than the light, and God may set his seal on our choice.

Then, as Whittier sings:—

> Forever round the mercy seat,
> The guiding lights of love might burn;
> But still, if habit-bound, the feet
> Would lack the will to turn.

JOHN E. LINNELL.

[We are glad to recognize, here and there, a voice lifted in defense of this foundation truth of Christianity; but such defenses of the faith once delivered to the saints are few; they are only isolated voices here and there. As the TOWER pointed out some years ago, as indicated by the sure word of prophecy, the whole nominal church is rapidly plunging into the ditch of Infidelity. And no matter, if for a time they retain some of the superstructure, when the foundation is repudiated all that is left of the building is inevitably doomed.

Yet the picture is not so dark as this writer presumes; for few indeed have been fully enlightened and "have tasted of the good word of God, and the powers [advantages] of the age to come." But if any such fall away, there remaineth for them no more an offering for sin; but a certain, fearful looking for of judgment and fiery indignation which shall devour the adversaries who knowingly trample under foot the precious blood of Christ, counting it a common thing, and who do despite unto the spirit of favor exercised through Christ.—Heb. 6:4-8; 10:26-31.]

GO AND TELL JESUS

Some years ago, says Dr. Clemence, a Christian lady came to me in great distress, and said: "Sir, I have such a burden on my heart. I am engaged in a boarding school where are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

I said: "Do I understand your case? You love Christ?"

"Yes."

"You want to speak for him?"

"Indeed I do."

"You cannot?"

"Cannot say a word."

"And is that a burden to you?"

"Indeed it is."

"Well now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with him."

I saw no more of her for some weeks; but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy. I asked her: "How is it with you now?"

"O," she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for him now. My tongue is unloosed, and I can praise God."—*Selected.*

THE CHARACTER OF OUR SACRIFICE

It is claimed by some that the sacrifice which the church is invited to make is a sacrifice of sinful practices and thoughts in which we formerly took delight, and that thus we are to follow in the Master's footprints as he set us an example.

This is a great mistake. Renouncing sin is in no sense a sacrifice, and in so doing we are not following our Lord's footprints; for he had no sins to renounce. He was "holy, harmless, undefiled, and separate from sinners;" he was "the Lamb of God without spot or blemish;" he knew no sin; he was the "holy one," the "just one." We cannot begin, therefore, to follow in his footsteps until we have been first cleansed from our sins through faith in his blood as the price of our redemption. Then, through his merit imputed to us, we are holy (pure), and therefore, if we offer ourselves to God as sacrifices, we are acceptable as sharers together with our Lord in his sufferings for the sins of the world. This is clearly expressed in Paul's words to those already justified by faith in Christ—"Present your bodies a living sacrifice, holy, acceptable to God."

Not only do the apostles thus present it, but the types which prefigured the sacrifice taught the same thing. The animal presented for the typical sacrifice must be the most choice of its kind—"without blemish." (Exod. 12:5; Lev. 9:3; Exod. 29:1; Lev. 1:3.) Had our Lord not been absolutely free from sin, he never could have redeemed us. It was because there was not one such spotless one among men, that no man could by any means redeem his brother, or give to God a ransom for him.—Psa. 49:7.

Instead, therefore, of insulting God by offering our sins as a sacrifice upon his altar, and claiming *therefor* the exceeding great reward of exaltation to the divine nature, we

should forsake our sins because they are sinful, because we have no right to them and should take no pleasure in them. We are not to claim a reward for simply doing our duty. When we simply pay a debt, do we expect the creditor to reward us handsomely for it? Do we not rather pay the creditor a reward (interest) for not compelling us to pay it sooner? What would he think, if the debtor should demand the reward, or interest? And what must our heavenly Father think of poor bankrupts who have not a farthing to pay their past indebtedness, and who are daily plunging deeper into debt and at best can only make a feeble effort to resist sin, coming to him with nothing to cancel the sins of the past and with mere promises of reformation which they cannot fulfill, and then claiming therefor the exceeding great reward of being made sharers and joint-heirs with his Son who never knew sin? Think you, would not such presumption justly merit deep abasement? especially, where the spotless robe of the imputed righteousness of Christ has been offered and recognized and spurned? Will such a one be accounted worthy to be the bride of the King's Son, or as meriting the divine favor in any way? Far from it. Well did the Psalmist put the prayer in our mouths—"Keep back thy servant from presumptuous sins, let them not have dominion over me."—Psa. 19:13.

The sacrifice which we are *privileged*, not compelled, to make, is a sacrifice of things to which we have a right through Christ, and things which in themselves are lawful and right. As condemned sinners we had *no rights;* all our rights were forfeited and therefore we must die. But when our life was redeemed from destruction by the payment of our ransom price, and we gratefully accepted of the favor of life through faith in the precious blood of Christ, then, all the rights and privileges of perfect men are reckoned as restored to us. As believers these rights are now ours, though we have not yet come into actual possession of the things thus secured to us. And these *rights* are what we are now privileged to sacrifice; and if completely sacrificed, then we may be sure "it is the Father's good pleasure to give us the kingdom," and to make us joint-heirs with his Son in all his glory.

The sacrifice of all our rights implies the sacrifice of life itself as human beings, trusting to the power of God to raise us from death, not to human being, but to being in a higher nature, according to his promise. And what we cannot understand of the philosophy of so great a work we must simply trust to God's promise.

The actual experience of the great restitution, in which all the rest of mankind shall be so greatly blessed, shall never come to the body of Christ, since they sacrifice this purchased right for the privilege of sharing with Christ in the higher nature and glory. They give up all hope of that, and make no claims on God's bounty or favor for the life that now is. All that remains of our humanity is to be spent in the divine service—in active co-operation with the Lord's plan, sacrificing all earthly interests for that great cause, and expecting no reward of an earthly kind.

Such being the conditions on which we may obtain the exceeding great reward offered to us, how necessary that we should keep our eye fixed on the glory of the exceeding great and precious promises, that by these we may gain strength as new creatures, to keep the old nature, the human, continually subject to the will of God; that we carry out our covenant faithfully unto death, being daily crucified with Christ and sharers in his sufferings.

RELIGIOUS DECLENSION

While so much is being said with regard to the wonderful results of revival efforts throughout the country, it is well to look on the other side of the picture, and see what the signs of the times indicate. In a recent number of the *Congregationalist* is an editorial, from which we make the following suggestive extracts, as showing the condition of religious interest in the sections referred to. Speaking especially of Vermont, the *Congregationalist* says:—

"It is found that about sixty-nine churches have died out altogether in that state, or been united to others. It is found that the membership of Congregational churches, there, has diminished by about 3,000 in the last fifty years. It is found that, of those residents who live two miles or more from church, but about one-third ever attend it. It is believed that of an entire population of 332,268 from 100,000 to 125,000, besides invalids and little children, *never* hear the gospel.

"'Trust in God, and keep your powder dry,' was the old Yankee war-cry that did the business for the enemy; but it won't be long, if things are allowed to go on as they are going, before we shall find that our powder is all so damp that its goodness is gone. Our strength will have flattened out into weakness. Our churches will be having only a name to live, while actually dead from removal, and rust, and general inefficiency. Barbarism will have been too much for them. We have no idea that Vermont is specially a sinner in these respects. It is indeed our impression that every New England state could, at least in some of its latitudes and longitudes, quite parallel her figures."

In commenting on the foregoing the *New York Observer* says:—

"We have been hopeful that the discouraging statements could be explained in such a way that there would be no ground for serious apprehension as to the future of evangelical religion. It is evident, however, that there is considerable alarm among those who are most interested."

"BE YE, THEREFORE, SOBER"

"The end of all things is at hand: be ye, therefore sober, and watch unto prayer."—1 Pet. 4:7.

Remembering that eighteen centuries have passed since Peter gave this counsel to the church, he might be considered as somewhat premature in regard to the proximity of the time of the end; but considering the great week which commenced with the creation of man and ends with his full restitution to the image and favor of God, each of whose days is a thousand years (2 Pet. 3:8), and that Peter was living in the fifth day of this great week, we see that from this standpoint his words were true. The end of the old order of things—the end of the dominion of evil, is to be in the close of the sixth day (the sixth thousand years), and thus was indeed at hand, as was also the second coming of the Lord and the setting up of his kingdom.

While this and all similar expressions, referring to their time as the last days, were thus true then, the apostle himself probably did not so understand it; for the significance of the time-prophecies was in all probability wisely hidden from their view, as it was from the prophets, since the length of a single one of these days would have seemed very long and consequently a cause of discouragement to them. But the spirit which inspired the words of the apostles and prophets could see that while from God's standpoint the end of all things was *at hand* in the fifth day of the week, and these words were, therefore, true in this sense when declared to the early church, would also be true from the human standpoint when fully understood by the church in the end of the age. How true it is, therefore, in our day, when we are made to see clearly that the year 1914 will be the full end of the Times of the Gentiles, and that the next twenty-four years, therefore, must bring about the full consummation.

In view of these things, how apt the Apostle's counsel to watchfulness and sobriety; for what a lamentable calamity it would be to any of the saints, who had thus far run well for the prize of their high calling, to become discouraged and falter and fail when so near the realization of their glorious hope. Let us, therefore, be sober; let us guard against the worldly spirit and its stupefying and intoxicating influence upon our spiritual life. Refuse the first draught of the wine of worldly-mindedness and you will not be tempted to take the second. If you take the first, it may revive the old appetite and thus quickly and suddenly precipitate your fall.

Therefore, watch unto prayer: pray for divine assistance, to resist even the slightest encroachment of the enemy, and bear in mind that to the watchful and prayerful is promised grace sufficient to overcome the world.

With this timely counsel the Apostle then proceeds to show us how to cultivate the spirit of Christ, saying: "Above **all things** have fervent charity (love) among yourselves; for **charity** (love) shall cover the multitude of sins." Love is one of the first essentials of the Christian character, and while Christians must love all men as God loves them—not always for what they are, but for what they shall be when character shall have been developed and made perfect—yet they can love each other in a much higher sense, as those in whom the God-likeness is already developing and perfecting. If such cannot love each other whom they see, how can they love God

whom they see not? Love to God may be rightly judged an empty profession, if it find no expression toward those possessing his spirit and likeness. Among these love should have glowing, fervent and constant expression. Love so fervent, considering the imperfections of the earthen vessel and yet the strivings of the spirit to overcome, can cover a multitude of sins—of short-comings and failures to measure up to our highest ideas of moral excellence. And while thus regarded of one another we are so regarded of God who also looketh upon the heart, and noting there the warm impulses of love toward him and his, excuses all our unwilful sins through the merit of our Redeemer. "Love," said the Apostle, "is the fulfilling of the law;" consequently, if we have pure and fervent love, and if we walk not after the flesh but after the spirit, the law is reckoned as fulfilled in us. (Rom. 13:10; 8:1.) Therefore, above all things have fervent love among yourselves; and let it be manifested in the use of "hospitality one toward another without grudging. As every man hath received the gift [the favors of life], even so minister the same one to another as good stewards of the manifold grace of God."

There is probably nothing better calculated to cement and knit together the body of Christ than Christian hospitality—the fellowshiping of members of the body of Christ and ministering to one another the temporal and spiritual favors. However humble those favors may be, they give evidence of the love that prompts the dispensing of them. Those who have much of this world's good things, who have a well ordered and comfortable homelife, have good opportunities for this kind of service; and while some of those in less favored circumstances might hesitate to show the hospitality they feel toward those more favored, such advances on the part of the latter class quickly show that the class distinctions based upon relative degrees of wealth or pedigree, etc., which obtain in the world, find no recognition in the body of Christ, where all are one. And those in humble circumstances will have no pride of rivalry, etc., to sustain, but in simplicity and love will delight to manifest the hospitality they feel toward both those in more and those in less favored circumstances—to minister to them both of their temporal and their spiritual good things according to their several needs, as good and faithful stewards of the manifold grace of God.

Then let every member of the body be solicitous for his influence over every other member, taking heed that he place no stumbling block in his brother's way, but that in all things his course shall prove helpful to the saints. "If any man speak," says the Apostle, "let him speak as the oracles of God." If we would teach the truth, let us first prove it and make sure that it is truth, and not present crude ideas and human imaginations to stumble the weaker brother. And likewise in dispensing religious reading matter, we should be similarly careful to speak by this agency also as the oracles of God. No tract or book or paper should be handed to another, which we cannot endorse. Thus we may speak as the oracles of God and minister of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

THE SLANDERER

"Against slander there is no defense. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence. The man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, but he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me; but Charity will receive me into her dwelling, will give me food to eat and raiment to put on, will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside and taste the sweets of friendship and of home. But the man who circulates false reports concerning my character, who exposes every act of my life which may be misrepresented to my disadvantage, who goes first to this, then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus "filches from me my good name" does me an injury which neither industry, charity, nor time itself can repair." —*Selected.*

THE REPROACH OF CHRIST

"Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38.

There is nothing in the world so beautiful to me as a little child, said one who fondly contemplated the sweet innocence and awakening mentality of a little grandson, very dear to her heart. The remark awakened a train of thought, and led to the consideration, Does God so view it? and is it really so? Let us see. The charm of childhood is its innocence, its purity as yet uncontaminated with actual sin, its awakening mental and moral powers, and the freshness and beauty of its new physical life. But viewing the matter from God's standpoint, we see there is something more beautiful still—that disciplined and ripened character, whether realized in young or middle life or in ripe old age, is of far greater value and comeliness in his sight. What! are the bent form, the faltering step and the whitened locks of age more beautiful than the freshness and vigor of youth? No; but under the rude blasts of the present imperfect conditions of human life, which ultimately wreck and ruin the physical structure, in some cases characters have been developed which far surpass in grandeur and beauty the innocence and simplicity of childhood. It is character that God most admires and loves; and if we take his standpoint, it is what we will most appreciate.

When God created Adam pure and innocent and in his own likeness—"very good"—doubtless he was worthy of love and admiration; but nevertheless, that he and his race might have the greater beauty of matured and disciplined character, and be worthy of still more love, God, for seven thousand years, submits them to the rude hand of discipline with the ultimate design of developing and perfecting character.

The primary significance of the word character is, to make sharp, to cut into furrows, to engrave. Youthful innocence presents its first symmetrical and beautiful tracings, while mature and ripened age, if rightly exercised by the discipline of years, approaches very nearly the grand and glorious finish. The tiny rose-bud has its beauty, but hope and faith look forward to the perfect, full-blown flower; and the bud must swell, develop and open out its close-shut leaves in full-blown loveliness, before its grandeur and refreshing fragrance can be realized. Just so it is with character; and, therefore, the most beautiful thing on earth, in God's estimation, is a tried, disciplined and well developed character. A character which has yielded to the influence of evil is not the development (engraving) of the beautiful tracings found to some extent in every individual in youthful innocence, but a blurring and effacing of those tracings and the substitution of the deformities of evil.

While the inner flower of character is developing, the outer leaves that infolded the bud may be withering and dying; but he who is intent on watching for the flower, and waiting for its inner glory and fragrance, has but little regard to the outer fading leaves which in its infancy was all that was to any extent visible. Just so may we regard the infirmities of age, the loss of youthful vigor and beauty, the silvered hair, the wrinkled brow, the bent form, the halting step and voice, and the trembling limbs, if the fragrance and beauty of the ripened character present their charms. In due time God, who greatly values it, will trim off the outer leaves and transplant it to a more congenial soil and clime, where it will bloom in eternal beauty.

Let those who would appreciate the developed character mark carefully the features visible even in the infantile trac-

ings. Mark the baby's dignity—how sober and thoughtful and inquisitive and anxious to learn; note the first evidences of conscience, how he tries to balance the problems of right and wrong. Mark how he expects truth as a matter of course, and is surprised at falsehood and duplicity. See how love springs up and overflows the baby heart, and how benevolence tries to repay parental affection with smiles and loving caresses; yet each may have its evil counterpart as a possibility, but not as a part of the first tracings of character. These baby graces and charms are but the first tracings of character. Under careful discipline and training and favorable conditions these early traced features of character would develop uninterruptedly. But such conditions do not generally obtain in the present life, and as evil reigns, character is stunted, dwarfed, and the excrescences of evil appear, to disfigure and mar the creature and pervert its high and noble faculties to ignoble and base uses. But, on the other hand, view the rightly developed character of maturity. See how careful study of the principles of righteousness has dignified the thoughtful countenance; observe the easy, quiet grace with which errors are dropped and truth is gladly and thankfully embraced, because the desire for, and appreciation of, truth has been carefully cultivated. Mark how conscience, skilled in its judgment of right and wrong, and unflinchingly committed to the right, guides the actions with unwavering precision; how truth and equity, love and benevolence, rule and triumph over every temptation to evil. And with such a character, however inferior the physical form, even it is in a measure glorified. The open countenance accompanies the transparent virtues of the soul; quiet dignity and easy grace are the outward expressions of a soul at peace and in delightful communion with God. Studious care in the building of character is expressed in the thoughtful countenance; and the joys of hope and faith add a halo of glory, beautiful in the highest sense to every beholder. The perfume of such ripe and full-blown characters are blessings to those about them and precious foretastes of the wealth of blessing in store for the whole world when such shall have been exalted to their promised position and privilege of authority and power.

A strong character is one which by continued effort and overcoming of evil has become established in righteousness. Righteousness has become the uniform habit of life. Some characters develop and strengthen very early in life, some in middle life, and some later, though every added year will bring its added glory if properly used. And every one whose own character is developing with energy has a keen appreciation of such development in others. Thus it is that the body of Christ, every member of which is thus actively engaged in character building, is knit together in love. They see in each other that which actually calls forth their love, however unlovely they may appear to people of the world who look not upon the heart but merely upon the outward form and conditions and circumstances.

While every child of God is engaged to a greater or less extent in this work of character building, some grow steadily stronger while others, through lack of consecrated effort, are weak and vacillating, measurably swayed by the influence of the world, the flesh or the devil, yet not entirely so, but still making some effort toward righteousness. Such characters are not willing to be closely identified with the body of Christ, but would follow "afar off." They are not quite willing to share the reproaches of Christ, and so keep at convenient distance. Such have not learned to view character from God's standpoint and to appreciate it and the truth which develops it. But such characters are weak and unworthy of their privileges. If we have taken the Lord's standpoint, which is the only standpoint of actual merit, we should learn to value the truth and those characters which have been and are being moulded and fashioned by it, above all other considerations, and not be in the least ashamed to be identified with it or them. Such strong characters God loves and honors, while he declares that he is ashamed of the weak, vacillating ones who follow him afar off. He says, "He that is ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

There are many ways of showing ourselves ashamed of Christ. We are ashamed of Christ, if we are ashamed of any member of his body, however humble or poor or unlearned; if we are ashamed to be identified as their friends and companions. We are ashamed of Christ, if we are ashamed to be recognized by the world and nominal Christians as members of his despised body, which they do not recognize but which they reject and everywhere speak against. We are ashamed of Christ, if we are ashamed of his doctrines, either as a whole or in part.

To be ashamed of any of these is only to prove that such a character is weak and vacillating and far short of that full development which the Lord desires, and the possession of which, only, he will own and exalt as his bride and joint-heir. He would rightly be ashamed to take for his bride one so inferior to the true standard of moral excellence. Blessed is he, therefore, who overcomes these weaknesses, and who in humility and teachableness endeavors steadily to cultivate a harmonious and symmetrical character.

Soon Christ's appreciation of those strong, beautiful, symmetrical characters which have followed him closely in this evil time, from principle, and not for praise of men, will be expressed in their glorious exaltation as his bride and joint-heir.

MRS. C. T. R.

THE UNDERLYING PRINCIPLES OF PRESENT CIVILIZATION

Having received the spirit which is of God (1 Cor. 2:12) and no longer looking at present governments as from God—though realizing that he permits them—we know that they must pass away.—1 John 2:16, 17.

The great statesmen of the different eras have devoted their time and study to formulate some kind of government that will secure an equilibrium in human relations, and thereby remain permanent. We know from history that every effort in this direction has failed, and Scripture prophecy informs us that all present and future trials must meet the same fate, until the Lord has come and has established his government in righteousness.—Dan. 2:31-35; and Dan. 7.

In addition to understanding the plain Bible teachings on this important subject, it is also the privilege of the saints to fully comprehend the reason why all government of and by man in his fallen condition is "beastly" in its character, and must terminate in times of trouble; and also why our Lord's government will be everlasting. The base of action for every carnal man—and this includes *all* who are not really born *from* the spirit (John 3:3-8),—is *pure self-interest.* This principle is so fully understood and endorsed not only by the world, but also, in practice, by the nominal church, that the saying of "Every man for himself, and the devil take the hindmost," has been given the position of an axiom. The same principle is recognized in the world's maxim, "If you don't look out for No. 1, no one else will." A moment's reflection will convince anyone that the more perfectly these propositions are carried into effect, the sooner and more complete must be the overturning of all government, and the consequent condition of thorough anarchy. While the world's great ones, both inside and outside of Babylon, are relying on education of the masses to open up an escape from this foreseen condition, we know from our Bibles that much of the knowledge current today is knowledge "falsely so-called." and that only a *new mind*, secured through a complete consecration of one's being to God (Rom. 12:2, 1), will transform this motive of the depraved heart. In relying on a burnishing of the intellect only, by the means now in use, the world is leaning on a broken staff and must again be disappointed. Statistics prove that among people of American parentage in those parts of the United States where the public school system is best maintained, and illiteracy is at a minimum, there is a larger percentage of criminals than among the same class in those portions of the country where schools are poorly sustained and illiteracy reaches its maximum. The same fact is demonstrated in another way by comparing the percentage of criminals of American parentage in any given locality now, with those of the same class in the same locality twenty-five or thirty years ago. We copy an article from the St. Paul (Minnesota) *Globe* of Sunday, June 9th, 1889, which covers this ground fully, and shows that thinking men of the world are realizing the danger of cultivating the intellect, and leaving the heart free to follow out its own evil imaginations. We clip the following from the article referred to:—

OUR PUBLIC SCHOOLS

"I now come to the fifth charge that is brought against our public schools, and I consider it the most terrible arraignment of the system I have ever seen, and the proofs the most crushing. Its strength lies entirely in the official figures of the United States census reports, as carefully tabulated by the late assistant attorney general of the United States. The figures have been verified and authenticated by those who were best able to judge of their accuracy.

"Now keeping steadily in view this common standpoint, namely, that a people properly educated are more moral, virtuous, contented, happy and law-abiding than an ignorant people, let us suppose that we find somewhere, living side by side, two communities, one of which is made up almost entirely of educated people, while the other is largely composed of illiterate people; and let us further suppose that amongst those considered educated you find that in proportion to their population they have more criminals, paupers and insane, and their death list shows more suicides and more deaths from the criminal indulgence of the brutal passions than that of the illiterates,—what conclusion would you arrive at with reference to that kind of education?

"For such educated community, let us take the native-born white population of the six New England states, to wit: Massachusetts, Maine, New Hampshire, Vermont, Connecticut and Rhode Island, and for the unlettered community we will take the native-born whites of the six states of Virginia, Maryland, Delaware, Georgia, North Carolina and South Carolina. It will be observed that the states thus enumerated are either a part of the original thirteen, or such as have been carved out therefrom.

"Both of these communities started on their career of existence about the same time; both spoke the same language and had been accustomed to the same laws, manners and usages. There was one important particular, however, in which these two communities widely differed at the very start, as we shall presently see. More than two hundred years ago the principle was incorporated into the legislation of Massachusetts that the whole people must be educated to a certain degree at the public expense, irrespective of any social distinctions. Virginia, which may represent the Southern states named, had at that time no general free school system.

"Now we find that in 1860 Massachusetts and her five New England sisters had 2,665,945 native-born white inhabitants, and out of these only 8,543 adults who could not read or write, while Virginia, with her five sisters, numbered 3,181,969 native-born whites, of whom 262,802 adults could neither read nor write. So that in the six New England states the proportion of illiterate native whites was only one to every 312, while Virginia and her five sisters counted one illiterate to every twelve. But mark you! How stand the criminal lists? Massachusetts, etc., out of about 2½ millions, had on the first day of June, 1860, just 2,459 criminals in prison (*i. e.*, one to every 1,084); while Virginia, etc., out of over 3 millions, had but 447 in prison (*i. e.*, one to every 6,670); this being a disproportion between the two communities of more than six to one. A glance at the same table will show that the natives educated under the New England system had one pauper to every 178, while those without it had but one pauper to every 345.

"Of those who in one year had died by suicide, New England had one to every 13,285 of the entire population, while Virginia and her five sisters had but one to 56,584, and of those who perished the victims of their criminal lusts, New England had one to every 84,737, while her southern neighbors had but one to every 128,729. From the census report of 1870 it appears that the New England states had one insane person to every 800 native-born inhabitants, while in the other states was one insane to 1,682 native inhabitants.

"One very noticeable fact in this connection, as shown by the foregoing, is that the state of Massachusetts, which claims the honor of being the founder of the New England system of education, while she had by far the smallest proportion of illiterate persons, had at the same time much the largest proportion of criminals, viz., one to every 649 native white inhabitants.

"In their efforts to find some plausible explanation for the astounding growth of crime in their states, the advocates of state-governed schools have sometimes claimed that this difference is owing to a variety of local causes, entirely unconnected with and independent of difference in educational systems. But this is, in our opinion, entirely refuted by the fact that in the very same localities every material increase of expenditures for public school purposes has, without an exception, been followed by a corresponding increase of crime.

"In 1850 the state of Massachusetts, for example, had a native white population of 827,430. At that date her public school pupils numbered 176,475, and she expended $5.70 for each pupil; and her criminal list showing was only one to every 1,267 native inhabitants. But coming down to 1880, we find the native white population numbering 1,320,897 and the public school pupils 316,630, and $14.83 per pupil being expended; and the convicts were one to every 638. Similar results show themselves in other states, as New York, Ohio, California, etc."

* * * * *

These facts, though they do not show what the writer intended to show, namely, that Catholic school training is superior to and more beneficial than public school training, for the higher proportion of criminals is to be traced to the corruption of the prevailing social system, getting worse and worse, which makes itself felt more in factory than rural districts, yet they forcible demonstrate what God tells us in his Word, we may expect. (2 Tim. 3:1–7; 4:3–4; 2 Pet. 3:3–5.) It seems to us a truism that increase of knowledge among those whose hearts are depraved, and who are given over to self-seeking, will simply increase the means of lawlessness. As the lower classes, so-called, learn more and more what their rights *as men* are, in these days of the beginning of the "Restoration of all things, spoken of by all the holy prophets" (Acts 3:21), and as they get more understanding of the means in vogue at present to obtain and maintain desired ends, (which is the old law of Might,) they will begin to match lawlessness with lawlessness. This course of action can produce but one fruit, viz., practical anarchy. We, whose eyes are anointed (Rev. 3:18), must stand aloof, and take sides with neither the capitalistic forces that would strangle the rising giant of free thought, nor with that great army which is realizing more and more its full rights, and smarting under the injustice and oppression that would forbid it to come into possession of its privileges, and which, before long, will put force against force, thus endeavoring to gain right ends by wrong means. As we cannot approve of the course of either of these great classes, we will be misunderstood by both, and necessarily subjected to bad treatment from both. The weakness of the present boasted civilization is that it has heard Christ's teachings of love, meekness, forgiveness and righteousness (Matt. 5th, 6th and 7th chapters), and then gone and *done them not*. Hence, in the coming trouble, the house so carefully erected on the sands of selfishness must fall.

Let us briefly and in contrast look into God's "perfect law of love." If all men loved God supremely and "their neighbors as themselves," they would "walk humbly before God," and "look not every man at his own things, but also at the things of others." (Phil. 2:4.) Christ having paid the price and redeemed the race from the condemnation of Adam's sin (1 Tim. 2:6; 1 Cor. 15:22), and thus justified all to life (Rom. 5:18), all would receive the testimony of the ransom, and become reconciled to God, who would not impute their sins to them. (2 Cor. 5:19.) Then going about to build up others, as well as themselves, a state of equipoise would exist in the body politic, and a reign would be inaugurated that must, by its very nature, be co-extensive with man's life.

W. E. PAGE.

EDITORIAL COMMENT

Nothing becomes more evident to us all, daily, than the fact that none of the fallen race is capable of self-government or self-guidance in any respect. The wisest and oldest see continually how they have frequently mistaken and chosen evils, thinking them good. And much more so is this true of the young and inexperienced. There is but one remedy, but one safe course, therefore, for both old and young, viz.: "Commit thy way [course, plans, conduct, ideas] unto the Lord, and he will bring it to pass." In other words, all need to be converted; not in the ordinary sense but in the fullest sense converted (*turned*) to God, to submit every thought and act and plan to his superior wisdom and to obey his orders, whether the necessity or expediency of so doing is seen or not seen, at the time. The future will reveal the wisdom of the Lord's way—the very near future in most cases.

Unless the heart be converted and brought fully into loving captivity to the Lord, all the knowledge that can be gained will but increase the capacity for evil,—for gratifying selfish desires. But to the fully converted heart every item of experience and education brings length and breadth and nobility of character and leads on and on into the depth of the unsearchable riches of God in Christ—riches of wisdom, riches of grace, riches of experience and riches of love.

But what has the Church of Rome to answer to these

statistics? She charges that for all this increase of crime in proportion to the increase of knowledge our public school system is to blame; because Roman Catholic errors are not taught there. And now she sets herself up as the great champion of true education—an education of the head and of the heart.

But what are the facts of history, known to all except the Roman Catholics, whose youths are supplied with falsified histories? The facts are that the Church of Rome never favored the education of the people. Her schools and colleges of the past were all and only for the few and they chiefly, almost exclusively, those preparing for clerical orders. We want to look over Catholic Italy, Catholic Spain, Catholic Portugal, Catholic Austria, Catholic Ireland, if we want to see what centuries of Roman Catholic education would do for the people. The curse of America today is this ignorant, foreign-born population and the unlovely papal ideas and manners which they introduce through their families to American soil.

A part of the truth not shown by the above statistics, but which is generally known, is that the most of the crimes are committed by Roman Catholics. Who does not know that about four out of every five murderers executed confess that they are members of the Roman Catholic Church? Beautiful Christians! Elegant examples of what the influence of the spirit of Rome produces, are they not? Yes, the spirit of Rome is a domineering spirit, a brow-beating spirit of tyranny and fear. It rules in the church; it rules in the monasteries and convents; it rules in the family. They are an unhappy people from childhood up. You can read it in their faces;—superstition, fear, and very often ignorance, leave traces which even years of after-refinement and broader ideas among the well-to-do scarcely obliterate. The loveless, domineering spirit extends to their secular affairs between brothers and sisters, and between parents and children; sourness and moroseness and brutishness are the results; and what wonder that, raised in such homes and under such influences, a bountiful crop of brawlers is produced to fill the police stations of all the large and small cities, and a bountiful crop of murderers for the gallows, and so miserable a showing as the above in the matter of statistics.

How ridiculous, then, for a Roman Catholic bishop to refer to these statistics. And yet thousands will be deceived by Rome now, as they have been in the past. Her present establishment of a great Roman Catholic College at Washington and the enlargement of parochial schools will deceive many who know not of the past or vainly think that this great Antichrist system has reformed; and who forget to notice that the pupils of their parochial schools constitute the majority of the criminals.

What is the remedy for the recognized evils? Is it the closing of public schools and the return of the masses to the deep ignorance and superstition of the "dark ages," of which Papacy boasts as her most prosperous era? No; that can never be done now. Even Papacy abandons that policy now. Does the remedy lie in the establishment by each sect of its own schools in which the various unpalatable facts of history will be carefully screened out and a false impression given instead of a true one? and where the catechism of each sect shall duly instruct the children of each in the misconceptions of God's character and plan prevalent among the founders of each sect—which generally is bad news of damnation and hate and vengeance instead of good tidings of great joy which a loving, gracious God has prepared for all people? Is this the remedy? Shall the few hours of each day of the few years of childhood be spent in the study of such monstrous concoctions as would both shock and bewilder an old head, instead of in learning the common branches of education? No, no! We see enough of that sort of education in the thousands of ignorant Hungarians, Italians, Irish and Germans, who are arriving duly *educated* according to the Roman Catholic standard;—able to repeat word for word a Catechism of 327 pages, but unable to read or write their own names. Shame upon the poor Romanists thus deluded; more shame upon others who see and know this all, but who for business and political reasons silently, and often openly, lend support to that system which has blighted Europe and now would similarly enslave the new world in the chains of her superstition. We have great sympathy for the poor deluded perverts of Rome, and we have a measure of sympathy even for some of her priesthood, who are evidently also deceived, but for the system of Antichrist as a system we have neither love nor sympathy, but hate it "with a perfect hatred" (Psa. 139:21, 22); and because we love and adore and honor God with a perfect love. The two being opposites properly produce opposite sentiments.

The religious training of children should be left in the hands of the parents, where God placed the responsibility; and neither church nor state has the right, under the divine arrangement, to supplant the parent in this matter, nor to force into children along with (or instead of) common and useful education, principles and theories of religion. If Sunday schools are established for the instruction of the young in moral and doctrinal matters, and if the parents see fit to make use of the same, it is their privilege to do so. But surely this with the hours of family intercourse are quite sufficient.

Let the "clergy," if they will, deal with the stronger minds of the Sunday School workers and the parents, and let these in turn deal with the tender minds, instilling thereinto gentleness, meekness, temperance, patience, brotherly kindness, love, respect for God, and for parents, and strive by precept and example to cultivate in the youth love of right and truth, and lofty principle, and the Bible story of salvation provided by the love of God through the Redeemer. This is the remedy, the only remedy for the godlessness which keeps pace with the increase of general intelligence. But this remedy cannot be applied either, because the parents and teachers and the so-called "clergy" of Christendom are unprepared to do their parts. False doctrines have so distorted their conceptions of right and truth and love, and power and authority have so displaced meekness and patience, that the majority do not know how to appreciate the fruits of the spirit of Christ and consequently cannot teach them to others. The result is that nothing will check the general increase of intelligence and nothing will hinder the increase of crime and lawlessness; but as God's word foreshows, the ignoring of his gracious plan of salvation and the substituting therefor of the terrible, false, God-dishonoring traditions of eternal torment, etc., in the past, while it did serve to blind and bind the ignorant and to build up the great system called "Christendom," in the end will work the destruction of the system, in the anarchy and confusion of the battle of the great day of God Almighty,—for particulars of which we must refer you to MILLENNIAL DAWN, Vol. III., which we hope to have ready by Spring.

VOL. XI ALLEGHENY, PA., MARCH, 1890 NO. 4

O. T. TRACTS, 10,000 PER MONTH FREE

The TOWER TRACT SOCIETY has decided to supply for the remaining ten months of this year 10,000 sample copies of the Old Theology Tracts per month, FREE, to brethren and sisters who are on the WATCH TOWER lists, and who desire to circulate more than they can afford to purchase, and who will promise that the number they request shall be carefully and judiciously used, one at a time. Order each month no more than you are sure you can use. This seems to be an excellent plan for providing the "hail." Now let every one lay his plans wisely and prayerfully to make the best possible use of this generous provision. Those who cannot distribute tracts personally to advantage, may send in the addresses of such as would be interested.

Address orders to TOWER TRACT SOCIETY.

ABOUT POST-OFFICE BOXES

Many thanks, dear friends, for the trouble you have taken to send us a report of the Post-Office boxes. We did not intend so much trouble as some of you took. We merely meant that when next at the Post-Office in your own or any other city or town you would look over the boxes, make note of how the numbers run, and also of those which were apparently vacant and for rent. We do not want to rent any boxes, but to ascertain which numbers at each Post-Office *are rented*, that we may mail to each boxholder a sample of Old Theology Tracts.

Please send in reports from as many Post-Offices as possible. No danger of duplicates; we will watch that. A postal card will do, unless you are writing on other matters anyhow.

THE APRIL TOWER will contain articles in reply to certain questions on (1) the genuineness of the first clause of Rev. 20:5, and (2) "Then Cometh the End"—the period of Christ's reign referred to in 1 Cor. 15:24-28; and (3) the period of Israel's favor of which the Gospel age is the parellel or "double."

SOME SEEM to fear to accept our offer to send the TOWER free of charge to those of the Lord's people who will write stating their inability to pay, whether they promise payment in the future or not. To such we can say little more than we have already said, and say continually at the head of this journal, except this:

If the Lord has so circumstanced you that you are too poor to pay for the TOWER you ought not to be too proud to say so; and the sooner you get rid of the false pride the better it will be for your own heart. In accepting our offer you are accepting the Lord's grace—through those whom he has made stewards of his truth and the means to publish it. Our terms are such as he has arranged—"*Ask and ye shall receive.*"

But do not send the addresses of others than yourselves unless it be for those who cannot write for themselves or of those to whom you desire us to send *sample copies.* Each who can must write for himself, just as God requires each to pray for himself.

Order all the sample TOWERS you can use judiciously, FREE. The January number is a good one for many.

THE ANNUAL MEMORIAL SUPPER

We need not here repeat the strong evidences that our Lord instituted his supper to be a yearly memorial of his death, as "the Lamb of God which taketh away the sin of the world"—and as the remembrancer of the antitype of the Passover. Old readers are familiar with these strong evidences, and new readers will find an abridged explanation, etc., in the WATCH TOWER for March, 1888; of which we have a few copies left which we will gladly supply them free.

We hope that all our readers—all who see clearly and appreciate the *ransom*—all who realize that the life of the spotless Lamb of God, the man Christ Jesus, was SUBSTITUTED for the life of Adam and his race, in payment of the penalty of sin—death—that we might in God's due time be released from death and obtain everlasting life through him who "*bought* us with his own precious blood" (life); whom the Father raised from death in the divine nature—may be more zealous than ever to show forth their faith in the RANSOM *as the foundation* of all our hopes of resurrection and life. For the more others fall away from this central truth and the more they seek to undermine it and to teach that man is "falling upward" and needed no ransom, the more all who do see this truth clearly should "show forth" their faith in the precious blood and broken body of our Redeemer by obeying his dying words, "Do this in remembrance of me."

So far as possible, meet with those of *like precious faith*—with those who do not despise God's favor by counting the blood of Christ a common or ordinary thing, but see it to be the redemption price of the life of the world, as the Scriptures everywhere declare.

The date of the anniversary this year will be April 3rd, any time after 6 o'clock in the evening. This date corresponds to the day and hour at which our Lord and the apostles celebrated the first memorial supper. Yet, like all of the Lord's commands to his church, it is not given as a law, accompanied by a penalty for violation or neglect. Like all of his commands it is an easy yoke; instead of carrying a penalty it should be esteemed a *privilege*, and our Lord merely says, "If ye love me, keep my commands." So, then, we exhort all who know and love the Lord as their *Redeemer* to commemorate the ransom price which he gave—with others if you can, or alone if you have not that privilege.

So many of you as can do so, we most cordially invite to meet with the little company here in Allegheny. So far as possible you will be furnished lodging and breakfast without charge while here, at the homes of the brethren and sisters residing in and near the city; and for others who cannot be thus accommodated comfortable quarters at low prices will be arranged that the housekeepers be not overcharged and hindered from attending the meetings. Free lunch suppers will be arranged for, and good dinners will be supplied at a restaurant for 15 cents each. Thus the total expense to a visiting brother or sister will be but 60 cents for boarding for the four days of the meeting. But the arrangements for dinners and suppers are intended to apply equally to all—those who reside in this city as well as others—that all may be able to partake of the spiritual food and enjoy both spiritual and physical refreshment.

Get here on the evening of April 2nd or early on April 3d, if possible. A general meeting will be held in the morning of April 3rd, beginning at 10 o'clock, and a baptism service in the afternoon. The celebration of the Lord's Memorial supper will be held in the evening at 8 o'clock. The three days following will be devoted to Bible study, taking up whatever topics those in attendance may prefer. Come, beloved, with your hearts full of love to our great Redeemer and full of desire and prayer that you may both get good and do good by this communion with fellow members of the one body.

Let not the love of money prevent your coming and celebrating this supper. Think not of the few hours or few days it would take from other matters, or the few dollars that neglect of business might cost. Think rather of the privilege it affords of testifying to the Lord your love and appreciation of him and his great sacrifice on our behalf, and of the blessings of such a season of communion with saints.

EXCURSION RATES TO THE MEETING

Excursion rates are offered us by the railroads mentioned below. They cover almost all the territory from New England to the Mississippi River, from Canada to the Ohio River and West Virginia.

The reduction amounts to *one-third off the regular rates.* And as our privilege of having the excursion rates next year will depend somewhat upon the number who avail themselves of the privilege this year, it is our desire that as many as possible avail themselves of these privileges—those who live close by as well as those from afar. The *reduction of fare* will be made here at Pittsburg upon the purchase of your return tickets; but to get this reduction you must procure from the ticket agent where you start, when purchasing your ticket, a statement setting forth the fact that you have purchased such tickets at full-fare rates with the intention of attending the annual meeting of *Zion's Watch Tower Tract Society.* That paper, signed by our secretary here, will entitle you to the reduced rates on your home-bound trip, which must be over the same route by which you will come.

If your home is not on the line of any of the railroads mentioned below, you must count your excursion as beginning at the nearest station on one of those roads and must get your certificate and through ticket at that point. Buy tickets to either Pittsburg or Allegheny and on arrival come direct to our office—Bible House, Arch Street.

If possible inform us at once by postal card if you intend to come, that arrangements for your entertainment may be more definite and thus some confusion be avoided.

"REJOICE, AND BE EXCEEDING GLAD"

The Master warned us to expect just what we find—that men would say all manner of evil against us *falsely* for his sake. Ever since the subject of the *ransom* became the testing question among those walking in the light, and since the TOWER became the special champion of the cross, its editor has been the subject of slander, misrepresentation, slyly-put inferences and insinuations from the leaders of those who fell into the error of rejecting Christ's death as the sin-offering substituted for the guilty race of Adam. Their object in this course is to undermine by prejudice what they fail to meet by fair reasoning and Scripture. Nor should we wonder that those who so set themselves upon a theory that they can *conscientiously* twist and turn the hundreds of Scripture statements relative to how our Lord Jesus *bought* us with his own precious blood, giving his life a *ransom* for ours, claiming these to mean the reverse of what they say, could just as *conscientiously* twist and turn and misconstrue and misrepresent our words and acts, if thereby they could hope to forward their no-ransom theories.

What shall we do about these attacks? We shall do as we have done in the past. We shall not render railing for railing, but leave the whole matter to him who saith, "Vengeance is mine, I will repay." This is the example set us by our Lord and his most notable apostles. We shall not stoop to deal in *personalities.* The WATCH TOWER, thank God, has had and still has a nobler mission; it deals with Scripture

and will continue to expound it, to demolish errors and false theories, showing up their inconsistencies but it will not be drawn aside from this to petty personal quarrels nor to honor those who bark at it in a manner slanderously untrue, though under honeyed words.

The Lord's promise should suffice us, dearly beloved; he says he will bring forth our righteousness as the light and our judgment as the noonday. (Psa. 37:5, 6.) Let us, as instructed, rejoice, and be exceeding glad that we are counted worthy of misrepresentation for his sake—especially for loyalty to the very foundation principle of his holy religion—the ransom for all, to be testified in due time.

MY ONE TALENT

"In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.

"Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

"Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

"And I know he will demand
Every farthing at my hand,
When I in his presence stand.

"What will be my grief and shame
When I hear my humble name,
And cannot repay his claim!

"Some will double what they hold;
Others add to it tenfold,
And pay back its shining gold.

"Lord, O teach me what to do!
I would faithful be and true;
Still the sacred trust renew.

"Help me, ere too late it be,
Something now to do for thee;
Thou who hast done all for me!"

VIEW FROM THE TOWER

The following will interest all who are awake and watching for the conclusions of Presbyterianism, upon the question of the revision of its creed or "Confession."

This is a "burning question" in more senses than one, and a question which affects many other denominations besides the one having the discussion. It affects all systems whose creeds are based upon John Calvin's theology—United Presbyterians, Reformed Presbyterians, Baptists and others built upon Calvinism. However, the members of these other denominations do not generally know this; for the rising generation in all subscribe to and profess the doctrines with almost no knowledge of them. And as for the ministers who realize what is involved, they keep very quiet—hoping that no such controversy will disturb their peace or expose their creeds to the cold criticism of common sense in the light of the Bible and of reason. But the hope is vain. It will surely come. Every man's work shall be tried so as by fire. There will be a general turning of things upside down, that the truth may now be heard which has so long been smothered by error.

The following is clipped from a Chicago daily:—

"DR. BARROWS REVOLTS

He Repudiates the Old Theology, Calling the Westminster Confession A Hindrance and a Stumbling Block in the Christian's Way. He Says the Age Demands a Broader Creed and Faith

"Rev. Dr. John H. Barrows, pastor of the First Presbyterian Church, preached an eloquent sermon yesterday morning (Dec. 22d) on the revision of the Presbyterian Confession of Faith. He took for his text the words:

"Matthew 9:16-17: 'No man putteth a piece of new cloth unto an old garment, for that which is put in to fill up taketh from the garment and the rent is made worse.

" 'Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.'

"The Westminster Assembly was appointed by the Long Parliament of England, and its members began their task with a revision of the thirty-nine articles of the English church; but when they reached the fifteenth article, they dropped their work of revision as a useless business, and for five years addressed themselves to the preparation of a new confession. And so, in the judgment of many, the attempt to revise the Westminster Confession today will ultimately be abandoned, and a new creed, more scriptural, more in harmony with present conditions, briefer and less polemical, will take the place of the Westminster Assembly's work. Rev. Dr. Gibson, of London, said to me recently: 'You will find, as we found in England, that revision will be an endless and unsatisfactory task, and that the best solution of the present problem will be a briefer creed, which shall gradually take the place of the old.' The movement of revision of some kind pervades the Presbyterian Church almost everywhere. Last year the established church of Scotland changed the terms of subscription, *'leaving it to the conscience of each minister to decide for himself what he regards as essential and necessary articles of faith.'* This is practically the work of the form of subscription now used in America, but it has certain disadvantages of which I shall speak later. The noble Free Church of Scotland, which came out of the establishment in 1843, in order to preserve the ancient liberty of God's people in managing their own spiritual concerns, has resolved to revise the Confession. The United Presbyterian Church of Scotland in 1879 made a declaratory statement modifying the Confession in three points, making the redemption of Christ general in extent, affirming human responsibility for accepting or rejecting the gospel, and disapproving all intolerance.

"If revision is all that we are to obtain after the present discussion, we shall find, in my opinion, that we have an exceedingly unsatisfactory document on our hands, a garment patched in an unseemly way and presenting no acceptable pattern. . . . .

"One advantage of the present discussion is that it furnishes an opportunity for many ministers to express their minds, and on account of this I am at liberty to speak to you freely and fully. Of course the question arises: 'If there are so many things in the Confession of Faith to which some of us take exceptions, how can we rightly subscribe to it? How can we remain in the Presbyterian ministry or elderships?' This question deserves a frank and careful answer. When I was invited, eight years ago, to this pulpit I had recently made a statement of my theological views to a Congregational council in Boston, a conservative council, and they were deemed entirely satisfactory. I am in accord with what is called 'New England orthodoxy.' I knew but little about the confession of faith of the Presbyterian Church; but when I was called to this pastorate I made it my duty to read it. Thinking that I might have some trouble in regard to the acceptance of it, a distinguished Presbyterian minister of Chicago kindly wrote me as follows: 'For myself I do not deem our confession and mode of administration by any means perfect. But I accept the confession as containing the system of doctrine taught in the holy Scriptures, *as well as some things not in the holy Scriptures*, and the government and discipline I approve as, in general, good, but susceptible of important improvements, especially in the direction of the greater liberty of individual churches. And my views on this matter are at one with a large and increasing number of our ministers and churches.' And so I, too, according to the requirement of our form of government, accept the Confession of Faith as containing the system of doctrine taught in the holy Scriptures. I find there the great facts and outlines of that system, God's sovereign grace, his mercy in Jesus Christ, the offer of salvation on condition of repentance and faith, the work of the holy spirit in regeneration and sanctification, the teaching that the Bible is an infallible rule of faith and duty, the promise of eternal life through Jesus Christ the Lord; and, in short, every essential part of Christian truth. I find, also, some things that appear to me exaggerations, and many things that belong to theological metaphysics rather than to essential Christian truth. I discover, also, some things which appear to me to be erroneous; but I find there, as in all the great confessions, the system of doctrine taught in the

Scripture. As the Tower of London contains, or used to contain, the crown jewels, beautifully set in coronets and scepters, so the Confession contains the jewels of heavenly grace and truth set in forms of human workmanship. But the Tower of London contains not only the crown jewels, but many an old headpiece and rusty suit of armor and outworn weapons; and so I believe the Confession contains, besides the precious substance of the gospel, pieces of theological armor that might well be laid aside."

[This, then, is the "frank and careful answer" of Mr. Barrows to his own question: "If there are *so many things* in the Confession of Faith to which some of us take exceptions, how can we *rightly* subscribe to it?" Summed up the answer is:

1st. I was as honest as the rest—they all do it.

2nd. In subscribing to *so many things* which we do not believe or teach, and in pledging ourselves, solemnly, before God, that we *do believe* and that we *will teach* those things, we merely went through a *form* before the public. And we eased our consciences from that terrible fraud and perjury done in the name of God and truth, by having a little private understanding between ourselves as ministers, to the effect that, "It is only a form, you know," and done to hoodwink the public and to keep up the usual appearance, etc. We doubt very much whether his *answer* to his own question is quite satisfying to Dr. Barrows' conscience.

However, this confession (though it should be much more full and frank) is to be commended as a first step in the right direction. Dr. Barrows' next step should be to resign his pulpit and to step out of all that he stepped into by means of his subscription to a creed in which there were *"so many things"* which he heartily disbelieved. The "Doctor" should not confess thus his past misdeed and still hold on to the position, salary, dignities, etc., thus fraudulently obtained. He should not only repent of the transaction but should cancel it entirely and at once. Let him step out boldly for the Truth and for fullest freedom in teaching it, without any human bonds.—Z. W. T. EDITOR.]

"Hundreds of ministers and thousands of elders have accepted the Westminster Confession with such an understanding of it as this, and the terms of subscription have been so liberal that they have not been particularly uneasy under the yoke."

[Hark there! What a confession! The "Doctor" solemnly from the pulpit reveals the true state of the case—that, hundreds of ministers and thousands of elders have thus fraudulently *pretended to accept* certain doctrines which contain *"so many things"* they utterly disbelieve and repudiate. Are the "common people" of the pews to understand that their "rulers and teachers" have long been posing before them in the role of mountebanks, playing in religious and sacred things the jugglers tricks of sword-swallowers and fire-eaters, affecting to swallow the terrible doctrines of Calvinism, but really doing nothing of the sort? Surely such deceptions will not long excite the reverence of the people. By and by an honest man will come to be appreciated and such dishonesty will meet with its just rebuke. It would do so at once but for the fact that the people of the pews as well as the ministers and elders are, many of them, similarly engaged in the same deception; and they cannot find fault with others for doing what they themselves are doing. What is needed all around is *honesty*. Can we wonder that God should and does refuse to use such ministers as channels for truths now due, as vessels for bearing to the household of faith "meat in due season?" Nor need we wonder that congregations of men and women who know of and wink at such deceptions, and who practice the same in their own subscription to creeds they do not believe, are unready for the truth. Only honest men and women are *worthy of* present truth.—Z. W. T. EDITOR.]

"But while not favoring any laxer terms of subscription, they would greatly prefer to be put in a position that would not expose them to even the suspicion of being uncandid. They would greatly prefer to have a creed no part of which failed to command their assent."

[In other words, they do not like to complain, and for the emoluments, the honors of men, etc., they are still willing to stand up like little men and swallow the bitter and perjurous dose of the Confession, which stultifies their manhood and keeps them dwarfs in spiritual development; but they would *"greatly prefer"* to have some little change made, now that the nineteenth century light is shining in, which exposes their admitted uncandidness and is arousing suspicion of their general and even their business honesty.—Z. W. T. EDITOR.]

"I have been greatly grieved that on account of the confessional barrier we have been unable to induce certain beloved and honored brethren in this church to accept the eldership."

[Ah yes! some were too noble; no doubt they were business men of the higher class, used to recognizing principles of integrity. We are glad to know that there are some whom the seducing sophistries of the minister as well as the honors of men could not *"induce"* to thus forswear their convictions. Ah yes! those are not only honored in the sight of the pastor who could not mislead them but they are honored in the sight of God also. We wish we could know those honorable men by name. We believe they are *worthy* of the truth and that they would be ready to receive it. We fear, however, that Dr. Barrows' congregation did not contain many so honest and so honorable as these. Most of those so honorable soon come to see that their membership and presence in a congregation professing faith in a Confession containing *"so many things"* which they do not believe is dishonest, a misrepresentation of their faith to the dishonor of God as well as to the discredit of their own intelligence.—Z. W. T. EDITOR.]

"There are others who are unwilling to enter the church because it is anchored to a doctrinal statement from so much of which they dissent." [These are yet more noble and honorable or else more awake.—Z. W. T. EDITOR.]

"It is well known that assent to the Confession is not required of any but ministers and elders. But, in spite of this there are those who are unwilling to seem affiliated with doctrines which they reject, and reject because they do not seem to them a fair interpretation of the Scriptures."

[No, "Doctor," you are mistaken; it is not well known that assent to the Confession is not required of any but ministers and elders. The contrary of this, however, is well known or ought to be. We fear that the delicacy of your own position on this question has led you to state yourself in such a manner that not many will at once fully understand you. Were we to state the matter for you as we presume it to run in your mind, but in a manner not likely to be misunderstood by any one, we would state it thus:—While the members of the Presbyterian Church *are required to assent* to the general Confession of Faith, and thus to declare it to be a good expression of their belief, yet they are not obliged to make a public vow or *oath of office* that they believe and teach it, as the ministers and elders are obliged to do. The difference between a false vow and a false confession is the same difference as between perjury and lying. He who *disbelieves "so many things,"* if he publicly confesses that he does believe them, is guilty of lying before God and men, while he who vows that he believes and will teach them and does neither is guilty of perjury; whether custom makes such lying and perjury fashionable and respectable or not. We want to look at our conduct as God looks at it. And if our hearts condemn us of either of these sins, let us remember that God is still a higher and more strict Judge than we are apt to be of ourselves.—1 John 3:20.—Z. W. T. EDITOR.]

"Why put so many justly disputable things into a confession which is designed for a bond of union in a church like ours? And why should a church which is going forth to conquer India and China and Japan for Christ carry in hand, beside the word of God, anything less worthy than a fresh and modern statement of essential truth? I must frankly say that I do not like to see any seventeenth century theological yoke placed on the rising churches of the missionary world. I should greatly prefer to see them allowed to *shape their own creeds*. It is probable that new flashes of light will come to the old doctrines when they have passed through the Oriental mind, which is nearer to the Biblical ways of thought and expression than that of the West."

[But, "Doctor," pray explain to us why it is necessary to use any creed as a bond of union? Was not the church of the apostles' days the grand illustration of union and purity and love as it should but does not exist since *bonds* of union in the shape of creeds were introduced? If all creeds and confessions were abandoned and the Bible were accepted as the only standard of faith, would not the true union of heart and faith in fundamentals the sooner come about, and be accompanied by a personal liberty of conscience?

And if the heathen churches should be at liberty to shape their own creeds, why not the churches nearer home have as much liberty. And if congregations may shape their own creeds why should not each individual be accorded fullest liberty to shape his own creed?—the liberty which Christ arranged for and which the Apostles urged.

And if such liberty would *"probably"* lead to occasional flashes of light uncovering the truth of God's word and plan more fully and leading "nearer to Biblical ways of thought and expression," why might not full liberty here at home, under the blessing of the same Holy Spirit, bring fresh and clearer views now and continually? It surely would bring not only clearer views than the Westminster Confession contains,

but clearer views than any "modern statement" of faith. Why then tie up with a new creed which would hinder the Spirit's teaching and shedding of fresh light upon God's word, and which shortly would again need revision? Why not get free and stay free, and enjoy and walk in the light, and keep continually growing in grace and in the knowledge and love of God?—Z. W. T. EDITOR.]

"I have preached for eight years in the Presbyterian Church and have not failed to secure your approval of my teaching as substantially orthodox, and I am confident that my beloved brethren in the ministry have regarded me as properly having a place in the ranks of the Presbyterian Church. But, if the frank admissions which I recently made regarding the defects of the Westminster Confession should deprive me of rightful standing in the Presbyterian Church, then I ought to take my position outside of it in company with some of the most distinguished professors in our theological seminaries. In this time of discussion there should be no holding back of opinions. I do believe that our Confession of Faith is now, and has been in the past, a hindrance to the progress of the kingdom of Christ. Professor Goldwin Smith once remarked to a friend of mine that in his judgment the Presbyterian Church of America would have three times its present strength if it had not persisted in carrying a millstone around its neck in the shape of the Confession. We know that the Cumberland Presbyterian Church broke off from us because of the teachings of the third chapter regarding the decree of reprobation or preterition. We know that we have been at a serious disadvantage with other denominations in commending our doctrine to the popular mind, and the present discussion will show that inside the church there has been so much of drifting and departure from the Westminster standards that they do not fairly represent the convictions of today. Whatever his success in other things, Professor Briggs, of New York, in his recent remarkable work, has shown that the Presbyterian Church is not in harmony in many points with the Westminster standards. He has shown that the church today and our leading theologians differ from the Confession in their doctrines regarding the Scriptures. In regard to creation, in regard to the extent of the atonement and the work of the spirit, in regard to the fate of the heathen, the damnation of infants, in regard to the pope, in regard to the forgiveness of sins, and on many other points, these theologians and leading pastors differ from the standards. They may also differ from each other as much as they differ from the Confession. Dr. Briggs has said that 'subscription to the Westminster system in the historic sense is out of the question.'

"The changes already brought about in Christian thinking make it certain that others are to follow. With no express authority from the Scriptures men have come to believe in the universal salvation of all infants. Dr. Charles Hodge did more than anybody else to make the doctrine universally accepted, but it is seen at once that, if all infants are saved, this teaching has an immediate bearing on the question of the salvability of the heathen. Dr. Prentiss has shown that the reasons which Dr. Hodge assigns for his faith that all infants are to be saved cannot be limited to them. The first reason is the analogy between Adam and Christ. So then, 'as through one trespass the judgment came upon all men unto condemnation, even so through one act of righteousness the free gift came upon all men unto justification of life. For, as through one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous.'

"If the sin of Adam through his connection with the race led to universal sinfulness on the part of all born into the world, may not the righteousness of Christ lead to the redemption of all born into the world who are cut off before free moral agency finds expression in evil acts? The second reason which Dr. Hodge assigns for his faith is that it is more congenial to the nature of God to bless than to curse; but this reason cannot be limited to children. It is equally applicable to multitudes in the heathen world. The third ground for Dr. Hodge's faith is the conduct and language of our Lord in reference to children. Precisely the same reasoning, says Dr. Prentiss, might be applied to other classes. To draw an impassable dividing line between infants and all little boys and girls, for example, in whom original sin has just begun to act, seems most unwarrantably to limit the grace of God. Universal infant salvation does not and cannot stand alone. It shows how inconceivably wide and deep is God's mercy in Christ Jesus. It shows that, speaking after the manner of men, he is doing all that he can for the actual redemption of the world; nothing keeps any soul from the gracious operation of his infinite love and pity but his own wilful choice of the evil and refusal of the good."

[Ah, no! Your difficulty, gentlemen, lies in the very foundation of your theory; and this error leads you to this very absurd statement, that *God is doing all that he can.* On the contrary, every one knows that if Dr. Prentiss had the one-hundredth part of the power and wisdom possessed by the Infinite Creator—the *Almighty*—he could speedily cause *the knowledge of the Lord* to fill the whole earth. We must admit that interpretation of the doctrine of election which teaches that God during the present time (the Gospel age) is selecting a "little flock" of saints fully consecrated to his service, and reject that unscriptural feature of Calvinism which teaches that all not of this elect "little flock" are eternally lost. True, they are not yet saved, nor can they ever be saved *by* ignorance or *in* ignorance of Christ; but God's election of the "little flock" to be joint-heirs with Christ in the Millennial Kingdom is to the very intent that through the "elect" class, when highly exalted to the power and perfection of the divine nature, "all the families of the earth shall be blessed" by being brought to a knowledge of the truth. It is for this purpose that a general resurrection of the dead is promised, that they as well as those nations living at the time the kingdom under the whole heavens is given to the elect (Dan. 7:18, 22), may be blessed under that fullness of knowledge of God and his gracious plan which shall then fill the world as the waters cover the sea. The elect "body" under Christ their "Head" are the long promised Seed of Abraham, and through them the gracious promise (Gal. 3:16, 29) must yet be fulfilled. That promise has not been fulfilled in the past; and it could not be fulfilled to those families of the earth which have gone down into death in any other manner than as God has provided—by a resurrection.

Brethren, joyfully accept God's solution of your difficulty—that though none can be saved without faith and obedience, ample provision for all is made and will be applied when "All that are in their graves hear the voice of the Son of Man and come forth—and they who hear (obey) shall live" (shall be fully saved from condemnation and death and brought to perfect life). Moses, who typified this *elect* church (head and body), declared this truth, saying: "A prophet shall the Lord your God raise up [elect and exalt] unto you, like unto me. Him shall ye hear [obey] in all things. And it shall come to pass that the soul that will not hear [obey] that prophet shall be cut off from among his people" [die the second death].—Compare Acts 3:22, 23.

Your remark, that "Nothing keeps any soul from the gracious operation of God's infinite love and pity but his own wilful choice of the evil and refusal of the good," will be true then, when Christ's church is exalted to the dominion of earth, when the Kingdom is come and God's will is done on earth as it is done in heaven; but *it is not true now.* The gracious operation of infinite love is through *faith*, such faith as can only be inspired by a knowledge of the *truths* of God's Word; and these are made void and of none effect by mixtures of false doctrines of human creeds.—Z. W. T. ED.]

Dr. Barrows continued, commenting upon the words of Dr. Prentiss above quoted:—

"But these convictions of a professor in one of our leading seminaries do not square with the following extract from the tenth chapter of the Confession: 'Much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested.' That is, it is the teaching or necessary implication of the Confession that all those in the heathen world who have been most marked for goodness, who have had conviction for sins and yearnings after the Redeemer they could not know, that every pious Jew since the Christian church was founded who has not accepted the Christ, that Buddha and his followers, however benevolent their lives—that these with all the numberless millions who, born in ignorance of the Christ, have crawled through their brief, sorrowing, darkened and sinful lives in all the lands of paganism, are hopelessly doomed to everlasting destruction." [But, Dr. Barrows, you fail to state the case with its true, full, awful force. If Calvinism taught merely that all these who never heard of the Redeemer could never have the everlasting life which he came to give, but must be left hopelessly doomed to everlasting destruction (obliteration, annihilation) it would not be so bad—not nearly so bad. It would be a gracious, a merciful provision as compared with the awful, God-dishonoring doctrines which it does teach; for elsewhere that Confession plainly declares to the world and especially to all who confess it and particularly to those who vow to teach it, that these who never heard of Christ shall suffer *torments* forever. To deny that Christ redeemed the souls of all from *destruction*, and to claim that he is the Redeemer of only the

few who have heard of and fully accept of his offer of life, is to repudiate him as the Saviour of the *world* and to contradict the multitudinous statements of the Scriptures to the effect that he was a propitiation [satisfaction] for the sins of the whole world, and that "He gave himself a ransom for all, to be *testified* [*to all*] *in due time.*" This would be a sad mistake, because, though it would not alter God's plan one whit, it would so hide from those thus misinformed much of the glory, and the length and breadth and height and depth of the divine plan which is being worked out only through faith in and obedience to the Redeemer. But to teach that God will specially perpetuate the lives of such unfortunates so as to cause them everlasting distress and pain, is not only a blasphemy against the divine character, but a blot upon the intelligence of those many large bodies of otherwise intelligent people who hold to it —for it is too ridiculous for even the most degraded heathen to believe or teach. And besides, it would make God a liar, for he distinctly declares that the extreme penalty of wilful sin and wilful rejection of Christ is the death of the soul.—Gen. 3:3; Isa. 55:3; Ezek. 18:4, 20; Matt. 10:28.—Z. W. T. EDITOR.]

Dr. Barrows continuing said:—"Who gave the Westminster divines any such divine authority that their work should be deemed the last test of theological soundness? We should not claim more for them than they claimed for themselves. And why should we not trust the holy spirit in the church of Christ today? Is it not dishonoring to him to doubt that he is able to lead the church and inspire even a heavenlier and more perfect wisdom than that which our fathers gained? I believe with Rev. Dr. Alexander, of New York, that the nineteenth century is nearer the mind of Christ than the seventeenth century; and I agree with Rev. Dr. James Candlish, professor of theology in the Free Church of Scotland, that 'the Westminster Confession, in many parts, has ceased to be a statement of the vital truths of Christianity in a form suitable and intelligible to the mind of the present age.' I go further and affirm that a question which includes in its fundamental teaching the horrible dogma that God from eternity has foredoomed the great mass of his children to eternal torment, passing them by leaving them no possibility of redemption on account of the failure of their first parent, Christ not dying for them, and they unable, by conforming their lives ever so diligently to the light of nature, to come within the power of his redeeming mercy—I hold that such a confession however magnificent in some of its parts, is not in harmony with what the church today believes is the spirit and trend of the scriptures. It does not seem to many to be like a God of infinite fatherly love, to make eternal destinies of such moment as heaven and hell hinge on one transaction, or even on the first moral acts of childhood, when that childhood is handicapped and cursed by the weight of ancestral sins and inherent moral corruption. An earthly father who should enjoin his little child to paint like Raphael or write like Shakespeare before he was three years of age, under penalty of destruction of his eyesight or the maiming of his hand, would be mercy incarnate compared with a heavenly father who should demand impossibilities of his children under threat of eternal torment, and those impossibilities occasioned, not by the sinful acts of the children, but by the disobedience of their remoter ancestor. I believe that the church of today believes better things of God. We know that an earthly father, seeing in his child inherited tendencies to evil, weaknesses and passions traceable to ancestral sin, looks upon the child with augmented compassion, and, while not excusing his sin, regards it with more leniency and strives to overcome it with a more patient pitifulness and love."

[Very good, Dr. Barrows! We are glad to find you bold enough to confess what so many others, your fellow-ministers, believe but fear to utter. May this honest confession be blessed to your good and lead you into still further light. For instance, would it not have been *equally* as unjust in our great Creator to consign Adam and Eve to eternal torture for the *disobedience* of eating the forbidden fruit? Answer this candidly to yourself. Then reflect that God never said one word about heaven and hell to Adam and Eve, but merely warned them that if *disobedient* he would take from them the life and blessings then enjoyed. And this is the only penalty that God enforced against them—death, loss of life; and this is the only penalty that we as their posterity ever inherited from them and their sin—"Dying thou shalt die." And all the weaknesses, mental, moral and physical, which cause us so much trouble, are direct results of this fall from obedience and harmony and life with God into the present dying condition.

Again, Dr. B., answer to yourself the question: Do not the Scriptures teach, repeatedly, in great variety of expressions, that our Redeemer accomplished our redemption by becoming our *ransom* [corresponding price] by giving to justice full payment of all that Adam's guilt demanded as his penalty! Next, look at what he *gave* for us. If the Scriptures declare that he is suffering, experiencing everlasting torment for us, then it would support yours and the common theory upon the penalty for sin. But you know that your theory has no such circumstantial evidence, even, to rest upon. Notice on the contrary that the record of what our Redeemer did for the settlement of the condemnation against Adam and his posterity agrees with the facts and with the stated penalty and with common sense. "He *died* for our sins." "He *died*, the just for the unjust." "As by one man's disobedience sin entered the world and *death* [entered] by [as a result of] sin, even so by the obedience of one [even unto death] justification is come for all." (Rom. 5:12, 17-20.) These, and hundreds of other texts which your concordance will help you to, prove beyond a question that the penalty exacted of our Lord, as Redeemer, was exactly the penalty pronounced against Adam.—Z. W. T. ED.]

"It appears to me unfortunate to identify orthodoxy with any creed statement of the past, however excellent. This makes orthodoxy a dead thing; it ought to be living and progressive. Orthodoxy has been defined as 'right thinking about the Christian religion.' And I believe there should be no line of orthodoxy drawn, as one has said, 'inside of the line of truth.' Men pray for the unity of the church of Christ and yet they oppose that which they confess will hasten its coming. We have a 'separating theology,' and we are told that we ought not to limit our teaching to the things in which we agree with others. Certainly not. The most elaborate Calvinism will doubtless be taught in our schools, and every form of speculation about the metaphysics of theology will be continued. But why should all this be imposed upon the elders of our churches, who have no theological training?"

[Does this mean, Doctor, that the elders and the church at large are too honest and are becoming too enlightened for the errors of "elaborate Calvinism," but that the ministers and seminary professors and students will be required to stick to mal-odorous Calvinism in its "most elaborate" form, rather than acknowledge that Calvin was not infallible, and that you all erred for so long in teaching and preaching his monstrous perversions of the truth? Is this your meaning, Doctor? If so, it speaks volumes for the honesty of the pews when contrasted with the pulpits of Presbyterianism. The ministers, we may presume, can afford to continue to stultify themselves and to make vows to believe and teach what they do not believe and know that they dare not preach in a civilized community in this our day. The considerations leading to such a sacrifice of principle and manhood we can only surmise: Is it a desire to maintain the dignity of Presbyterianism? And do they seek its perpetuity because their titles, salaries, etc., are interwoven with the system? We do not prefer to impugn the motives of any, but every action must have some cause, and we fail to see how any *good cause* could be upheld by the continued teaching of the "most elaborate Calvinism" among those who concede it to be very God-dishonoring. It must be zeal for something else than God's truth that would lead even to such a suggestion as this.—Z. W. T. EDITOR.]

"Dr. Schaff says that the decree of reprobation is 'a logical fiction and contradicts the genius of Christianity and the plainest declarations of the Bible.' The Confession makes too many justly disputable affirmations, and resembles the man who knows a great many things that are not so. Our churches will feel this more and more as, on account of the widespread debate, they come to read the Confession of Faith. Professor Henry Day, an elder in Dr. John Hall's church in New York, is reported as saying that 'until recently only two elders in that church had ever read the Westminster standards.' If the final outcome of these years of intelligent and charitable Christian discussion shall be a new creed which we can heartily proclaim, it will express a living faith that will give our churches and our pulpits a new spiritual power. It is better to believe a few things thoroughly than to hold a confession that weighs down many minds with a deal of theological lumber. We crowd too much upon the brain and heart of the eldership and the ministry. I speak the experience of many when I say that multitudes come from our theological seminaries with a feeble faith in a great many things. An editor of one of our leading Presbyterian journals calls our Confession of Faith 'a wilderness with more dry places than wells of water.' The church of today rightly shrinks from a theology which 'condemns the whole race to everlasting woe for a single transgression committed without our knowledge or consent six thousand years ago.' Such a theology is an iceberg

rapidly melting in the warmer water of a more southern sea.

"God has not condemned us to walk the same round of thinking which our fathers trod. We hold in our hand the Bible, which, like nature, is a field for endless investigation. The Bible never grows old. It has been said, 'Christ never gave men definitions; he gave them paradoxes. A definition shuts you up at once; a paradox you can think about till the day of your death.' Hence we expect to see more and more light breaking from God's word. Men who turn away from seventeenth century creeds can be made to feel that this is a revelation from heaven.

"I discover in our communities a growing number of men who constitute much of the intellectual and moral and business strength of our times, men whom we all honor, and many of them men of Christian faith and prayer, who are not within our churches as communicants. They are not affiliated in spirit with unbelief or with extreme liberalism. I have a great deal of regard for these men, and of sympathy with their intellectual difficulties. I hope to see the day when they shall constitute a noble part of our Christian churches. Whether or not what I deem an obstacle to such results is to be removed, I close my sermon this morning by affirming anew the universality, the simplicity and the divine earnestness of the offer of salvation: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest. . . . God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Turn ye, turn ye, why will ye die?'"

[Yes, here is the trouble: the people have neglected God's Word, and have accepted as infallible the creeds of the seventeenth century, made by good, pious, but mistaken men, still greatly blinded by the errors of the "dark ages." The people rely upon the ministers and elders, who publicly confess the same to be their candid views of the real meaning of God's Word and who solemnly vow before God and men that they will give diligence in the instructing of others in those doctrines. Yet probably a large majority of these elders and ministers have *never even read* doctrines which were so momentous that it required years to decide upon and formulate them. But then these same ministers felt so sure that the Confession was true that they could swear to believe it without even reading it. We trust that the elders of "Dr. John Hall's Church" above referred to may prove honest enough, now that they are awake, to be worthy to come to a knowledge of the truth as it is revealed in the only true Standard—the Bible—and that making this good confession in truth and earnestly, they may be counted worthy the name of pillars and elders in the "Church of Christ," to which (and not to "Dr. Hall's Church") belongs the promise of glory, honor and immortality, in God's due time.

Yes, indeed, the controversy on the subject of Calvinism, the basis of the Presbyterian creed, is destined to wake up a great many long asleep; and it will surely in the end separate and divide that system, that the true "wheat" may be gathered out into the *one Church* of Christ. And the same influence is at work, preparing trouble for all the various Protestant systems—because there are some of God's elect in each of them. The overflowing scourge and the hail shall be upon all and shall sweep away all the refuges of error.—Isa. 28:17-20.—Z. W. T. EDITOR.]

A NEW AND IMPORTANT MOVEMENT

FEDERATION OF PROTESTANT CHURCHES—PRESBYTERIAN COMMITTEE ON CHURCH UNITY

The following was written to the Cincinnati *Commercial Gazette* by a gentleman present at the meeting described.

"It is not generally known, yet nevertheless one of the most important religious movements of the century is now taking definite shape, through the work of committees appointed by the different evangelical churches of the United States. The movement is in the direction of church unity, or, at least, federal union of evangelical bodies. The committee of the Presbyterian Church convened at the Executive Mansion in Harrisburg, Pa., on Tuesday evening at 8 o'clock, continuing through Wednesday. There were present Rev. Drs. Joseph T. Smith, of Baltimore; R. M. Patterson, of Philadelphia; D. C. Marquis, of Chicago McCormick Theological Seminary; W. H. Green, of Princeton Theological Seminary; W. H. Roberts, of Lane Theological Seminary, Cincinnati; Francis Brown, of Union Theological Seminary, New York; Hon. James A. Beaver, Governor of Pennsylvania; Hon. Cyrus L. Pershing, of Johnstown, Pa.; Judge Robert N. Wilson, of Philadelphia; Hon. W. E. Dodge, of New York, and E. R. Monfort, of Cincinnati.

"The committee were royally entertained by Governor and Mrs. Beaver at the Executive Mansion. This committee have had under consideration for over two years the questions raised in the declaration of the House of Bishops of the Episcopal Church addressed to the Protestant denominations of the country in which they set forth:

"1. Their earnest desire for the closer union of all Christians in the sense of the Saviour's prayer that 'we all may be one.'

"2. Their belief that all who have been baptized in the name of the Father, Son and Holy Spirit are members of the Holy Catholic Church.

"3. That in all things of human ordering relating to modes of worship and discipline or to traditional customs this Church is ready, in the spirit of love and humility, to forego preferences of her own.

"These principles which the Episcopal Church regards as essential to restoration of unity among divided branches are as follows:—

"1. The Holy Scriptures of the Old and New Testaments as revealed in the Word of God.

"2. The Nicene Creed as the sufficient statement of Christian faith.

"3. The two Sacraments, baptism and the Lord's supper, are administered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the method of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

"To carry out the declaration of which the above is an abstract a commission was appointed, consisting of Rt. Revs. Alfred Lee, D. D., LL. D., Bishop of Delaware; John Williams, LL. D., Bishop of Connecticut; Richard H. Wilmer, D. D. LL. D., Bishop of Alabama; Abram Newkirk Littlejohn, D. D. LL. D., Bishop of Long Island; Mark Antony DeWolfe, DD., LL. D., Bishop of Central Pennsylvania, with five distinguished ministers and five laymen.

"The Presbyterian General Assembly met these advances towards practical unity with cordial sympathy and a desire for co-operation in Christian work, and directed the following reply to be made:—

"*To the Commission of Conference on Church Unity of the House of Bishops and of the House of Deputies of the Protestant Episcopal Church:*—

"DEAR BRETHREN:—The General Assembly of the Presbyterian Church in the United States of America . . . . have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church of Christ, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.' The General Assembly are in cordial sympathy with the growing desire among the Evangelical Christian Churches for practical unity and co-operation in the work of spreading the gospel of our Lord Jesus Christ throughout all the earth. They respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such a vital and essential unity of faith and spirit and co-operation as will bring all the followers of our common Lord into hearty fellowship and mutual recognition and reciprocity as members of one visible Church of Christ, and workers together with Him in advancing his kingdom on earth.

"Without discussing the principles set forth by the House of Bishops, this letter announces the appointment of a committee to confer with such commission and any similar commissions or committees appointed by any of the Christian Churches for conference on the subject.

"The committee have held several meetings and conferences with closed doors, and thus far the result of their deliberations has not been given to the public, and will not until there is mutual consent. The correspondence, when published, will create a sensation, and be at the same time a source of great gratification to those who desire the restoration of unity among the divided branches of Christendom. As may be readily seen, there is substantial agreement now upon the first three articles, viz.: The Scriptures, the Sacraments and the Nicene creed; and as to the fourth there has been a most sincere and generous Christian spirit—and I may say desire—upon the

part of the Episcopal Bishops to come nearer to the Presbyterian Church and bring the Church nearer to them, and find some basis, if not of organic union, of federal union and co-operation. Dr. John DeWitt, of Chicago, not a member of the committee, furnished some articles for The Churchman in which he clearly set forth to the satisfaction of many Episcopal readers that 'reciprocity would not contravene any principle of Protestant Episcopacy,' and we suppose that the facts set forth by him are substantially those that influence the Bishops in their opinion that there are no serious obstacles in their way to the recognition of the Presbyterian and other Protestant ministry, and *vice versa*."

"The Presbyterian General Assembly at a late session made the following catholic and national statement of what it considers the grounds upon which 'practical Church unity can be realized and maintained.':

"'1. All believers in Christ constitute one body, mystical, yet real, destined to grow into the fullness of Him who filleth all in all.

"'2. The universal visible Church consists of all those throughout the world who profess religion, together with their children.

"'3. Mutual recognition and reciprocity between the different bodies that profess the true religion is the first and essential step towards practical Church unity.'

"It is manifest that the spirit of federal or co-operative unity has taken deep root in the minds and hearts of the leaders of evangelical bodies, and that the time is not far distant when co-operation and comity, if not more, of all or nearly all evangelical bodies will be realized. The correspondence with the Commission of the Congregational Churches has strengthened this belief, and after a lengthy discussion of a paper by Dr. Patterson, of Philadelphia, on 'The Federation of Evangelical Churches,' the committee unanimously agreed to recommend the General Assembly of the Presbyterian Church to express its approval of the idea of federation of Evangelical Churches, and invite the evangelical Churches of the United States to enter into a federal union. Such a federation will not require any sacrifice of doctrinal belief nor the granting of authority by evangelical bodies that would require constitutional changes nor an abandonment of historic beliefs. In the Episcopal Church, for instance, there is no real reason for denying the ordination of other Protestant ministry. Their view of the episcopate involving three orders of the ministry is not held as a dogma or Article of Faith binding on the conscience, for their Standards do not make it such, but merely as a historical fact accepted in their Church, but open to investigation and revision, and so furnishing no obstacle to recognition, co-operation or federation.

"The Federation proposed has not been clearly outlined, but it will be formulated by a Convention composed of delegates from all evangelical bodies who enter into it, and will have limited powers delegated consistent with the constitutions of existing bodies. It will not be an Evangelical Alliance with only advisory powers, but a Federal Alliance for combining general powers and promoting harmony, removing causes of friction, establishing comity and *uniting* AGAINT THE GREAT ENEMIES of Christianity and progress, and in all possible ways lifting up the standard of the Cross and keeping it unfurled over the allied armies of the King of kings and Lord of lords, that the establishment of His kingdom may be hastened and the world emancipated from the damnation of sin."—E. R. MONFORT, HARRISBURG, PA.

The fact that the gentlemen engaged in this federation or union of the various sects into one (much as the several states are federated in the one government of the United States) have no intention of doing evil, but quite the contrary—to do good—is no guarantee that the work when done will not prove to be an evil, and a stupendous one, as the Scriptures clearly show.

Old readers of the TOWER will remember that nine years ago we pointed out from the Book of Revelation that such a union would take place; and then and thus Protestantism would become the peer and fellow of Roman Catholicism, and that the two great bodies would co-operate in the great work of strangling every advance in thought on religious subjects. Thus Protestants are making of themselves a system which when perfected will be a veritable likeness or image of the Papal system. We say *making* because the work of construction began in 1846 in the organization of the Evangelical Alliance. It will reach a still further development in the proposed Evangelical Federation or Union. And it will receive life or vitality as a system and feel its *authority* later, when it shall accept from the Episcopalians the doctrine of apostolic succession and the laying on of hands. It will then claim that only such as have these holy (?) hands and the authority (?) thus given to teach have any right to teach on religious subjects. And finally it will, figuratively speaking, behead all who will not bow to its dictum; and such shall neither buy nor sell (communicate, trade in the Truth) any more.

Then the Word of God will be relegated to a back seat, as it was during the dark ages, when Papacy claimed to be the only church and that her decrees were to be received and obeyed as God's Word instead of the Bible, whose day, it was claimed, had passed by. This will be attempted again by the Evangelical Union and the Roman Catholics with some success. But it shall not succeed as before, for general intelligence and the spirit of liberty will not admit their claims nor permit the carrying out of the project. General infidelity among the masses will pave the way for socialism and finally for anarchy, which as the fire of the great day of God Almighty shall sweep all before it into the greatest time of trouble the world has ever known (Dan. 12:1), overthrowing all sects and isms and giant systems and the governments associated with them.

The formation of such a federation as is projected means a fourfold political influence. It means the formulation of laws upon religion. At first these will be conservative, touching and attempting to curb only the grosser immoralities; but each success will embolden and finally bring the mailed hand of power to the throat of individual liberty—gradually curtailing and strangling freedom of speech upon religion as well as upon politics. This at first will be by laws regulating the observance of Sunday—compelling abstinence from business.

Our friends, the Seventh Day Adventists, affect to see in such a law a terrible blow at them and against their liberty of conscience to worship God according to their ideas of the teachings of his Word. But they are deceiving themselves. Such a law would not interfere at all with their observance of Saturday (the day which they, thinking themselves under the Law given to Israel, feel bound to observe, and on which they abstain from labor). Should such a law pass, as we have no doubt it will, it will interfere with no man's conscience, as each may observe as many and whichever days he pleases *in addition* to Sunday. The Seventh Day Adventists, in crying out that such a Sunday law would be a great crime against their liberty of conscience, evidently delude themselves. Surely they will not claim that God commanded them to *do labor on Sunday*. And, this being true, they should have no *conscientious* scruples against resting from labor on Sunday if the majority of their fellow-citizens insist upon it. We surely see no good objection to such a law as a movement for rest from labor, though we believe it unwise from a religious standpoint to try to legislate faith or worship to any degree.

We merely point out the fact that such *harmless* legislation will prove an entering wedge for other not so harmless. For if the right of the *majority* to decide upon such questions be admitted at all, it will be easy to carry the principle further and decide what God shall be worshipped on the day and what one belief shall be held and taught, and to tax all for the support of that one system of belief.

Already we have an intimation of how the matter may be expected to work. In Chicago after the haymarket riots, etc., certain police orders were given with a view to the suppression of Anarchistic meetings for the promulgation of their wild theories, as against the interests of the public welfare. Thereupon the Anarchists organized their meetings and held them on Sundays and called them Anarchist Sunday Schools; and there being no laws against Sunday Schools the police have been baffled and the Chief of Police of Chicago is credited with the remark that the law must stipulate what shall be recognized as a Sunday School. The next step evidently would be to limit and define what are Christian doctrines and what are heresies. And it requires no great stretch of imagination to see that when the Evangelical Federation or Union has been formed and its creed defined that creed will gradually come to be recognized as the *standard* of orthodoxy; and then any out of harmony with such majority will have very limited rights and privileges indeed. It is not only possible but highly probable that not only Anarchists and the Seventh Day Adventists and ourselves, but others of God's children more or less free from sectarianism and its hoary errors will be hindered in the spread of the truth—strangled. And it will not at all surprise us if this condition of things may come to pass by the year 1900—or sooner. To all of the dear fellow-laborers in the harvest work we say then, fervently, Labor on faint not; "Labor while it is called day for a night cometh wherein no man *can* work."

HONEST SKEPTICISM AND ITS REMEDY

Although we do not endorse the teachings of Prof. Huxley on the nature and destiny of man, we must acknowledge that he is one of the great thinkers of our day, though we see that like many other thinkers not submitted fully to the direction of the Word of God, he has stumbled into many foolish and illogical errors as viewed from the standpoint of divine enlightenment.

A recent article from his pen shows clearly that sectarianism, with its false teachings, claiming to be the teachings of God's Word, is responsible, to a large degree, for Mr. Huxley's infidelity, as doubtless the same cause is responsible for very much of the prevalent and growing agnosticism.

Nothing but the *truth* will reach and satisfy the candid, discriminating minds of honest men of really strong minds. The nominal church in rejecting the simplicity of Christ's gospel and manufacturing various schemes and theories instead, has indeed invented what will rule the ignorant and superstitious; but in so doing she has lost the only thing which could reach or influence intelligent men. As a consequence, now that superstition is giving way and intelligence is becoming more general, skepticism is rife on every hand and is fast blooming into open infidelity—an infidelity, too, not only against sectarianism (which would, indeed, be a blessing), but infidelity toward God's Word, also; for it is generally, though very erroneously supposed that the "Creeds of Christendom" represent the teachings of the Bible. Prof. Huxley's article referred to, however, we are glad to see, indicates that his eyes are opening to discern between the teachings of sects and the teachings of God's Word. He writes as follows:

PROF. HUXLEY ON BIBLE READING

"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under 'the precepts of men'; it is so certain to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstitions which have been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote of the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as the Zulu."

Good, clear logic that! If the Bible *is the standard* of truth, if it is God's Revelation of himself, his will and his plan, why not grant to each the fullest liberty to read and believe it for himself? Why not merely point out to such the external and internal evidences of its truth, and leave them free from bondage to creeds to grow in the knowledge and understanding of it? Why should Christians separate into sects and adopt other "standards" for each sect? Why teach the precepts of Calvin and Knox and Luther and Wesley, and others, when we have better, purer doctrines than theirs in the words of Christ and his inspired apostles and prophets? Why teach the traditions of men just emerging from the dark ages with the eyes of their understanding semi-blinded with the smoke of Papacy's errors? Why not destroy all creeds and confessions and merely confess the fountain source of all truth to be God and his Word, and go daily to that fountain?

It is encouraging to see Prof. Huxley at the Fountain, even though yet incredulously sipping, and to hear his testimony that the waters thereof are much sweeter and purer than those of the various befouled streams flowing through the jungles of the dark ages.

We note a still more interesting and remarkable yet similar case here in Allegheny, recently: A gentleman of culture and a thinker recently called upon the editor and producing a clipping from one of the daily papers of about a year ago, inquired as to its authorship. It proved to be an article written by the editor of this journal to his fellow-citizens explaining briefly our views of the divine plan, intended to be a contradiction of certain misunderstandings and public misstatements of our views. The caller then continued the conversation somewhat as follows:—

"That I clipped over a year ago and have kept it ever since, I consider the views there presented the most reasonable and in fact I may say, the only reasonable views on religion that I ever met with. I was brought up a United Presbyterian, a Calvinist of the strictest sort. I was earnest, honest and zealous. I united with that sect when I was about eighteen years of age. But, though always moral and rather sedate, I never could feel sure that I was one of the elect, and I had great distress of mind continually which I was rather ashamed to confess, even to my spiritual advisors, though I was forced to do so finally to, if possible, get relief. I was through the civil war, and before every battle I was harassed with the thought that it might be my last and that dying might prove that I was not one of God's elect.

"I finally came to the conclusion that all such ideas were false—contrary to common sense, and contrary to the character which God must have to be God. Knowing well the passages upon which the doctrines of my church were rested, I finally concluded that the Bible was not God's revelation and rejected it and all religious beliefs built upon it. I became thus a free-thinker—an infidel, a disciple of Thomas Paine; with him believing in a supreme Creator, but denying that his character and plan are represented in the doctrines of the various associations calling themselves his church. I have been in this condition, satisfied with infidelity, for over ten years, but I have been skeptical for twenty years or more.

"But from your article, here, clipped from the *Press*, I get some new thoughts on the Election of the Church, what it is elected to, and the object of this election. I want, if you please, to have you appoint some evening, when I can call upon you and learn more of the details of this which you term God's Plan of the Ages. I did not willingly renounce the Bible; I never was one of the blatant blasphemous sort of infidels; I am too conscientious, however, to quietly profess what I do not believe, though there are many church members who believe no more than I do. If now, as you intimate, you can show me that all the various sects draw their conflicting and unreasonable doctrines, not from the Bible, but from the Church of Rome, and that the Church of Rome drew them from the vagaries of the Grecian Philosophy at a time when she was intent upon building up her system and gaining political power; and if then you can show me that the Bible contains the grand philosophy which this little article from the *Press* outlines, I shall be a convert most willingly. But I want clear, reasonable evidence and not mere hypothesis."

We assured the gentleman that we should be most pleased to discuss the subject as requested, except that we wanted to begin with the examination of the Bible, and then come to an examination of how the various errors and misapplications of Scripture came to be received so commonly as Truth. But we requested that first of all he should read very candidly the first volume of DAWN—*"The Plan of the Ages"*—after which we would have the proposed meeting for questions and a general discussion. This plan was followed; we had several private meetings as well as the public Sunday services, with the result that in three weeks this friend saw clearly, and confessed heartily, the great Redeemer and the glorious plan. In another week it was time for him to leave the city, but before he went he procured and sent out many copies of DAWN for his U. P. friends as well as for those whom he regarded as the more honest among his Infidel friends. And to us he said,—

"I feel like the prodigal returned to Father's house; some nights I can scarcely sleep for thinking of the wonderful plan, so suddenly seen from out of such darkness. I never knew such joy and heavenly peace but once before, and that was when as a soldier during the Civil War, I was lying near death's door in a hospital in Philadelphia. I want to tell you of that experience and ask you, how you would account for it. It was before I became an Infidel, while I was yet a believer in the horrible U. P. doctrines which you so aptly term a nightmare. I was fearful of death, fearful of the future, and though I had always been a moral man, I had no assurance that I was one of the elect, but on the contrary believed as I had been taught that my morality had nothing whatever to do with my election. I was in a terrible state of mind, but I knew that to confer with others would be useless as none could alter God's decrees. My mental torture was aggravating my physical ailments, and I was becoming daily weaker, spending my weary hours in prayer and thought which seemed to find no response, until one morning I awoke after a most refreshing sleep entirely changed. My fears were gone, my hopes were bright, my communion with the Lord was close; the grass looked differently from ever grass seemed before, the birds had cheerful notes to my ear—in fact the whole world had changed in that night.

"This joy continued for some time, but gradually faded. I, at that time considered it a manifestation from God that I was accepted with him, but after I became an infidel, I

tried to account for it upon some scientific basis; but now, since this joy has returned to my heart, I am wondering, whether I should not count that hospital experience as a sort of conversion. I want your opinion of it, anyhow."

We told him that to consider his first experience as his *conversion* would be a great mistake, one nevertheless very common among our Methodist friends. We pointed out that conversion is a change of mind, a change of will—from sin toward righteousness, from self and the world to God's control, and pointed out that his will at that time, and for years previous, had been to serve the Lord, and was not in opposition to righteousness, and that the only hindrance to full harmony with God and full joy and peace before, had arisen from his being misinformed regarding the plan of salvation. Had he known the truth then, the *truth* would have made him free then, as it makes him free now—free from the doubts and fears which terrorized and prevented the joy and peace which belong to and must always accompany the knowledge of the truth, the knowledge of the facts of God's good plan. And, we continued, we account for your remarkable experience of a change of feelings in that night as we account for many of the remarkable instances of sudden joy and peace found at Methodist mourner's benches—we believe that the Lord took pity upon you in your heart-broken condition, and seeing that your distress, if not relieved, would kill you, and that your mind was so prejudiced by the traditions of men that the truths of the revelation could not reach you to give the proper relief, he graciously lifted the load in a miraculous manner.

But, Brother, what led to the loss of that first joy and peace? If you had been faithful, it would have continued—though not as an unaccountable joy without any foundation in reason. Had you confessed the Lord and sought his will and plan in his Word and consecrated yourself to the service of spreading it as you found it, you would have gotten a firm foundation for a brighter and enduring hope.

"Ah! I see now," said he, "I was content to have the joy and peace, and neglected to build under it the firm foundation of God's Word. I was so glad to be rid of those doubts and fears regarding my election that I let go and did not seek to learn of the truth concerning the great divine election, nor did I even tell of my joy and peace. I put my joy under a bushel instead of reasoning and searching out the truth. I was then unworthy of the favor and lost it."

We pointed out, however, to the brother's comfort, that while not blameless in the matter, he was not so blameworthy as though the clear light had shone brightly around him. We showed how he had merely followed in the footprints of the entire nominal church, including the ministers and elders and deacons, as sheep follow one another. Yet we pointed out that as his heart was *honest*, God never forsook him, but now, after allowing him to learn to reason and to follow *unguided* reason into the wilderness of infidelity, and after allowing him to taste and to fill himself with the husks of unbelief which only the swinish can really relish, had led him back home, and was now setting before him a royal feast of truth which his whetted appetite enabled him to relish far more than if he had never been led by his honesty of mind to doubt and deny the sectarian fallacies.

How many infidels are such honestly—driven from God and his Word by the errors of sectarianism, none can tell but God. The case of Brother Caldwell just related, the words of Prof. Huxley above quoted and the writer's own case and others known to us, lead us to believe that some of the most honest are outside Babylon's walls. The truth gives the foundation for faith, which consecrated and exercised reason demands; and when creeds and confessions of men which sadly (though unintentionally) pervert and misapply God's Word, have been shaken to pieces and consumed in the dreadful "*fire*" of infidelity, revolution and anarchism shortly to come upon Christendom, it will stand. And finally, in the times of restitution of all things, men shall learn to distinguish between God's church built upon the rock of truth, and the sects of human organization built upon human traditions.

THE SPIRIT OF TRUE REFORM

There is nothing more essential to the success of any work of reform than that it be conducted in a manner which will recommend it to those whom it is seeking to influence. In other words, those who engage in such a work must do so with a proper spirit, in order to reap the result which is desired. This consideration is an important one, and especially so to us, engaged as we are in a great reform work which so vitally concerns the welfare of the human race.

What should be the spirit which should accompany the efforts of those engaged in the promulgation of the truths of the *Plan of the Ages*? From the nature of things, this work involves one in perpetual controversy with the ideas and forms of the theological world around him. It requires some discrimination and forbearance to confine the controversy to the ideas, and prevent its involving persons who hold them. There is a strong tendency to forget that we are not combating persons, but the false beliefs which they teach. How easy under such circumstances to be led by the natural promptings of human nature, and fall into the error of the two disciples who wished to call down fire upon the ungrateful Samaritans, and to whom Christ rebukingly said, "Ye know not what spirit ye are of."

The true reform spirit is never anything but a Christian spirit, leading its possessor to ever take an inoffensive attitude toward those whose erroneous opinions he feels called upon to oppose. It does not lead him to make use of ridicule and contempt, or to indulge in sharp drives at an opponent for the mere sake of showing his acuteness. It never leads him to show a lack of respect for those in positions of authority, albeit their characters may not be of the best, nor to forget that degree of deference which is due those in every position of eminence; but with all men to render "honor to whom honor is due." Firm and uncompromising in its zeal for the truth, it combines with this a proper humility of self, and charity toward all. It is, in short, that spirit the possession of which will lead one to manifest "the fruits of the Spirit," among which are, "long-suffering, gentleness, ... meekness."

It is a mistake to suppose, as many people evidently do, that absence of moral principle in an individual, however conspicuous and fraught with evil results, renders him a proper subject of hatred, ridicule and contempt. There is a certain respect which is due to all in positions of earthly eminence, regardless even of character. It may be seriously questioned whether Satan himself should ever be alluded to in other than terms of respect. Certainly if, as Jude has recorded, even "Michael the archangel, when contending with the Devil he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," no mortal should venture to use language of such a nature in alluding to the same being; nor can it be proper to bring any railing accusation against an earthly opponent, whose motives we cannot judge, and with whom we stand upon a level as the recipients of God's unmerited favor. Such a course is not in keeping with Christian dignity and integrity of character, and the cause of truth has no need of such doubtful aids to its advancement.

The study of the spirit and methods of the Lord and the Apostles would doubtless be profitable to those who are actively engaged in an important work of reform at the present time. In their forbearance under great provocations and persecution, the moderate and respectful language in which they addressed those in positions of authority, their strict regard for the truth, and their carefulness against giving needless offense, they have left an example worthy of our imitation. With an uncompromising zeal for the truth, they combined that Christian charity which led them to abstain from judging the characters and motives even of their bitterest opponents. It is by such a spirit and by such methods that the truth can be best commended to thinking minds.

—L. A. S.

FROM RUSSIA TO PALESTINE

In consequence of the enforcing of an edict unfavorable to the Jews by the government of Russia, vast numbers of that people are emigrating to Brazil and to Palestine. The matter has attracted world-wide attention through the secular press, so that it is only needful to make mention of it in a general way as another step in the direction that all events are pointing—to the fulfillment of God's prophecy concerning the events of the Day of the Lord in which we are living.

VIEW FROM THE TOWER

You will all be anxiously waiting to know about the anniversary meetings, and nothing would give us more pleasure or be more to your profit. possibly, than a full report of the session. But this is impossible. We can only give you a brief, summary view.

It seemed to be conceded that though former meetings of the sort had been seasons of wonderful blessing, this one was the most blessed in many respects. One very marked feature was the spirit of full consecration which seemed to be manifested by all in the evident brotherly love, patience and sympathy which pervaded the meetings and the social chats between meetings.

As announced, the session opened on Thursday morning, April 3rd, and we might say continued as one meeting until Sunday night (though some stayed until Wednesday night following and continued the meeting after the formal close). The only intermissions were for food and sleep. One aged brother, who had been in the U. P. ministry for years and attended many of their conventions, declared that he never saw the like. He said that since his arrival in the city—whether in the meetings, on the streets going and coming, at the table, or even in the bed-chamber, late and early, where seven brethren were lodged with him—he had heard nothing discussed from first to last but God's word. It was the first thing on waking and the last thing on retiring, and talked between bites at every meal. Thank God that this was true. Can you wonder that with such a company of God's children gathered together, the Lord's blessing and spirit would be felt and manifested? It was. in a most marked degree; and this was attested by the joyful faces of all; and by the tongues of those who spoke at the first meeting, which was one of general introduction of the visiting brethren and sisters, and also at the Sunday night meeting, which was one for general testimony.

There were about seventy-five in attendance from outside the city, and many of them came long distances. Four were from Wisconsin; one from Nebraska; two from Minnesota; four from Manitoba; some from New England, quite a number from New York, Ohio, Virginia, West Virginia, Maryland, Indiana and Illinois, and of course most of all from Pennsylvania.

About two hundred of God's ministers were in attendance, all told—for *all* are ministers, servants of the truth, from our standpoint and from the standpoint of God's word; in which all are recognized as *priests*—of the royal priesthood—who, justified by the precious blood, have offered themselves living sacrifices to God and his truth. Among these two hundred were some who had been public pastors in various human organizations and who had been formerly accustomed to the title of Reverend, etc., but here all of God's priests stood on a common footing and recognized the one Chief Priest of our order, Christ Jesus and each other as *brethren*. Among these ex-Reverends were some who had served the Lutherans, Presbyterians, United Presbyterians, Baptists, Methodists, Protestant Methodists and United Brethren. It was a glorious sight to see these all confessing only the one Church, whose names are written in heaven, and the one creed, God's Word, and the one Lord and Teacher, Christ Jesus, and the one title of brethren, and the one holy order, the Royal Priesthood. It reminded us of the Pentecost occasion when Parthians, Medes, Elamites and dwellers in Mesopotamia and beyond Jordan (Acts 2:8-12), united together in praising God; for all these were of one heart and one mind to know and serve the truth.

All in all, it was good to be here, and we trust that every soul received a blessing. And more, we trust that a great blessing may extend to all quarters of the vineyard; as those who were present and filled their vessels with the holy oil of God's spirit of truth go forth to water and bless others with the same. We learned of some indeed who, being too poor to pay their way, were assisted by others, who said, Go to the meeting, and returning bring some of the overflow blessings to us.

And the dear scattered ones who were not permitted to be present with us were not forgotten in the words and prayers of those present. They were tenderly and fervently remembered, both those known to us to be already free from much of the sectarian error and misconception, and those yet in bondage, who are really and truly God's saints, and whose names are written, we trust, with ours, in the Lamb's book of life. The general sentiment of those who departed was, that they would be all the more diligent hereafter to pass the pleasant bread of truth to the hungering sheep of the Lord, both in and out of Babylon; and be all the more wise in reaching it to them, not to be unmindful of the weaknesses, prejudices and fears which so interfere with their receiving the good tidings of great joy. On the contrary, all seemed to purpose to be yet more tenderly affectionate and loving in the presentation of the message of the love of God, which so far surpasses men's understandings.

Water baptism and its symbolic import was the subject of one discourse, in which it was scripturally shown that the real baptism is the full consecration of a believer—his burial to the world and every worldly ambition—into the will and name of Christ; and that the immersion in water, enjoined and practiced by our Lord and the apostles, was merely a symbol of that reality. Thirty-one availed themselves of the opportunity offered and were thus *symbolically* buried and raised in illustration of the reality begun in them, which it so beautifully expresses. A few of these were new beginners in the Christian pathway, but mostly, they were such as had long been buried with Christ in the *real* baptism of consecration to death with him; and who only now had come to see the beauty and propriety of the water symbol of that death.

As we parted, singing that beautiful hymn, "Blest be the tie that binds," it was with the thought that now, free from all fetters of sectarian union, we have, thank God, reached the perfection of union—union in Christ, union of heart, union in the truth.

ISRAEL'S DOUBLE

It has been suggested that the period of Israel's history from the death of Jacob to the death of Christ was not a period of favor to that people; that the very beginning of it was a period of affliction in Egypt. Hence it is suggested that our treatment of the subject in Millennial Dawn, Vol. II., Chapter VII., is correspondingly weakened.

Our readers must learn to be more discriminating; they should not hastily suppose that because some one says thus and so, that therefore it is thus and so. Remember that some good men jump at conclusions hastily, and some who are not so good would no more hesitate to twist our words on this subject than they would to twist the words of Scripture on the doctrine of the ransom,—and for the same reason, that they might sustain their theory. Beloved, believe not every spirit that even says, Lord, Lord, but try the spirits (doctrines), whether they be of God.

In the question now before us, notice that we never referred to that period of Israel's history, from the death of Jacob to the death of our Lord, as a period of great *worldly prosperity* to Israel; nor do the Scriptures so refer to it. It was, however, a period of favor, nevertheless; for it is always a favor to be under divine direction and supervision. What Christian has not learned that God's care is blessed even when that care is exerted in our correction and chastisement, or in discipline and experiences which tend to bring us into a humbler, closer walk with God, into a condition where we can the better enjoy present privileges and growth in grace? And so it was with Israel during the period named. They had special favor, in that God was leading them as a nation through a varied experience for their humbling and discipline; an experience most favorable for them, as fitting them for that place which God had called them to fill as a people, under the promise made to Abraham, that his seed should bless all nations. As a preparation for that work of blessing, as God intended it, their *discipline* was indispensable, and it was therefore a part of their *favor* to have just the discipline which they passed through.

And let it never be forgotten that though Israel as a nation failed to make full use of these disciplines, and failed consequently to be in readiness for the chief blessing when God's time for it came, and was consequently rejected as a nation until after the selection of the Kingdom class from all nations, yet that period of disciplinary favor was not fruitless; for it did make ready *"a remnant"* of Israel (Rom. 9:27), prepared, instructed and adapted to receive and transmit to the world the good news of the New Covenant, sealed with the Blood of Christ. And their period of disciplinary

favor, all the way down, developed noble characters "of whom the world was not worthy" (Heb. 11:38), who will yet occupy honorable positions as chiefs among men, under the Kingdom, when it is fully set up and the times of restitution have begun.

With this all in mind, recall our statements and the Scripture testimonies on the subject of Israel's double;—that the first part, from the beginning of the nation at the death of Jacob to the rejection of the nation at the death of Christ, was a period of 1845 years of *waiting for the promised kingdom*, during which they had divine favor and supervision (discipline, etc.); and that when they then rejected and crucified the Redeemer, they were sentenced to a "double" or repetition of their already long period of waiting—during which God would show them no favor, manifest no interest in them. Every Jew of intelligence and piety is able to recognize the fulfillment of these predictions of the prophets.—Zech. 9:12; Jer. 16:18; Isa. 40:2.

And note the fact so pointedly marked—that where their *double of waiting for the kingdom* expired, the kingdom did come in 1878; which we think MILLENNIAL DAWN, Vol. II., clearly proves from the Scriptures.

JAPAN TO BECOME RELIGIOUS

The enclosed clipping from the *London Times* is interesting, but proves that Japan is becoming Agnostic rather than Christian.

If these Japanese understood that the Christian religion inculcates sacrifice, would they for a moment consider its national adoption? No. The very reverse of the truth seems to have been presented to them in the name of Christ, though in opposition to his words in Matt. 10:33-39.

Your brother in Christ.

W. M. WRIGHT.

THE EXTRACT IS AS FOLLOWS:

The Japan *Weekly Mail*, in a recent issue, summarizes a discussion now being carried on in Japan by eminent publicists respecting the advisability of the people of that country embracing the Christian religion. "A movement supported by some very prominent men is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance insures." Those connected with the movement say that Christian dogmas are a bittter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Mr. Fukuzawa, a well known writer, urges this course, although he says he takes no personal interest whatever in religion and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. To him religion is only a garment, to be put on or taken off at pleasure; but he thinks it prudent that Japan should wear the same dress as her neighbors, with whom she desires to stand well. Prof. Toyama of the Imperial University has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: first, the improvement of music; second, union of sentiment and feeling, leading to harmonious co-operation; and, third, the furnishing a medium of intercourse between men and women. Mr. Kato, the late president of the Imperial University, who says that religion is not needed for the educated and confesses his dislike for all religions equally, urges the introduction of religious teaching into the government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as "a diligent student of western philosophy for many years." He speaks of the specially marked lack of religious feeling and sentiment in his countrymen; the Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds and free to act according to reason, are so far in advance of Europeans; and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came western science with all its marvelous revelations and attractions. At the shrine of that science she is worshiping now."

NEW VIEWS IN PLYMOUTH CHURCH

January 16, Lyman Abbott, D. D., was installed pastor of the Plymouth church, Brooklyn, N. Y., as the successor of Henry Ward Beecher. In the presence of the Council of Installation he made a lengthy statement of his religious belief, which was published in full in the *Independent* of January 23. On the subjects of the immortality of the soul, and the final disposal of the wicked, his views were not only quite pronounced, but of such a nature as to render his installation something of a surprise from the standpoint of the popular theology. On the subject of the immortality of the soul, he said:—

"On this and on every other spiritual theme, I more and more distrust the vaunted 'scientific method,' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul. And I more and more incline to believe that immortality is not the universal attribute of humanity—that God alone hath immortality; and that we have it only as here or hereafter we are made partakers of the divine nature.

"And when that glad day comes, the song of rejoicing will rise from every creature in heaven, and on earth and under the earth, and such as are in the sea. If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection."

"IF a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."

"PERFECT freedom is perfect obedience to perfect law."

GOD IS GOOD

BY J. G. WHITTIER.

O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God,
And love of man, I bear.

I trace your lines of argument;
Your logic, linked and strong,
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise his justice; even such
His pitying love I deem;
Ye seek a king; I fain would touch
The robe without a seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead in the dust,
I veil my eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies;
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good!

Not mine to look where cherubim
And seraphs may not see;
But nothing can be good in him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above;
I know not of his hate—I know
His goodness and his love.

I dimly guess, from blessings known,
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works, my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me, that my feet may gain
The safe and surer way

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on thee.

REPLY

BY MRS. C. T. RUSSELL.

Ho! weary, longing, fainting souls
Who thus in darkness grope,
And drift amidst the dang'rous shoals—
Steer by yon star of hope!

That star of hope, our risen Lord,
Jesus, the crucified,
Will guide you safely into port,
Beyond this stormy tide.

I, too, have drifted on that sea,
Its rocks and shoals have feared;
But, praise the Lord who leadeth me!
The shores of rest I've neared.

And today I'm in the harbor,
And the dawn of earth's new age
Is brightly beaming on me
Through the blessed, sacred page.

O! midst "the maddening maze of things,
And tossed by storm and flood,"
I'm glad thy faith with patience clings
To hope that God is good.

Indeed he is both good and wise,
A Friend and Helper true,
His plan, discovered to our eyes,
To hope gives courage new.

Thou sayest, "Who talks of scheme and plan,
Or fathoms God's deep thought?
He needeth not device of man."
O! hast thou not forgot—

That in his Word the promise lies,
"The wise shall understand,"
That all its hidden mysteries
In "due time" shall be scanned?—

And that "the pathway of the just
Is as the shining light,"
And that it "shineth more," and must,
Till faith is lost in sight?

True, none hath been God's counselor,
And none could trace his thought,
Till the divine Instructor,
The truth to light had brought.

Thou needest not to "dimly guess"
That God some good will bring;
For lo! in pow'r and righteousness,
Behold earth's coming King!

Do the Scriptures not declare it?
Hast thou not clearly read
That which all the holy prophets
From dawn of time have said?—

O! "the time of glad refreshing
From presence of the Lord"
Is the blissful hope of blessing
We have from his sure Word.

Give o'er the clashing creeds of men.
And vain tradition's lore;
Trust not to reason's feeble ken,
But search the Scriptures more.

Keep the bright star of hope in sight,
And past the dang'rous shoal,
Into the port of rest and light,
'Twill guide thy weary soul.

And yet before thou comest down
To the dark and "silent sea."
The blessings of God's truth shall crown
Thy four-score years and three.

Thy love and rev'rence. faith and hope,
Are precious in God's sight,
While in the darkness thou dost grope
And hope and pray for light.

Behold One standeth at thy side,
All glorious and fair!
'Tis earth's new King, thy risen Lord,
Who marks and heeds thy prayer.

Far out upon the stormy tide
To thee he comes, O see!
And reaches out a "Helping Hand,"
To cheer and comfort thee.

Nor canst thou lean too heavily
Upon his might and strength;
His arm is strong, his grace is free;
Here thou mayst rest at length.

"THEN THE END"

1 Cor. 15:24-28.

A few words upon this topic are requested by several readers. We will be brief. as the subject has already been touched upon in "The Plan of the Ages" and in the TOWER, and will be thoroughly dealt with under the topic of "The Resurrection" in Vol. IV. of MILLENNIAL DAWN.

The Apostle's theme is the resurrection of the dead. He declares the resurrection to be the very essence of the Gospel (good-tidings)—the great result which our Lord Jesus died to secure; the great object for which he has promised to come a second time. He declares that the resurrection of Jesus from the dead is itself a first-fruit and a pledge of the resurrection of those whose resurrection God has promised. He shows (verse 21) that since by a man (came) death, by a man also (is to come) the resurrection of the dead; that as in Adam all die, even so in Christ shall all be made alive: God having arranged, through the ransom which Christ Jesus gave for all, that all who come *into relationship* with Christ the Redeemer may inherit lasting life, even as all by relationship with Adam the transgressor inherited his condemnation to death.

But, the Apostle explains, while all those who come into relationship with Christ shall receive lasting life, all will not receive it at the same time. There is to be an *order* in Christ's work of life-giving. And (verse 23) every man who receives life from the Life-giver will belong to one or another of these orders. As our Lord himself is head and chief of all, so those of the little flock counted worthy to constitute the body of Christ will have pre-eminence over others and will constitute the first order or rank in resurrection.

"The Resurrection,"—"the first resurrection" (Phil. 3:10-11; Rev. 20:6). And after Christ and his little flock have thus been resurrected as a first-fruits, the work of resurrecting men shall continue—every man in his own order, until ALL WHO ARE CHRIST'S at (or during) *his presence*, during his Millennial reign, until all who under the full light and privilege of the Millennial age come into him by faith and become inheritors of the life which he gives shall have availed themselves of the privilege. This will be at the close of the Millennial Age; for he shall reign a thousand years. (Rev. 20:6). "Then the end, when he shall have delivered over the Kingdom to God, even the Father." —1 Cor. 2:24.

The thought is this: The earth as a province of God's Kingdom got into a state of rebellion and alienation from God through the disloyalty of its first king, Adam. The entire province was therefore justly placed under interdict of the King, and its prince, Adam, and all his house, sentenced to death—destruction.

Yet the great King, Jehovah, was full of compassion for such of the culprits as were repentent and who desired to return to harmony and obedience. He therefore arranged a gracious plan for the recovery of *such;* a plan by which his justice and the original law of his empire—death to all unholy traitors—should remain, and yet these repentant ones be released from the penalty of this one transgression. He gave his Son to be their Redeemer.

The redeeming of *some* meant the redeeming of *all;* for all were under the one sentence through the one king's rebellion; hence he redeemed all and proposed to give an equal opportunity to all, to return to the Lord and be abundantly pardoned, by arranging that the Son who performed the redemptive work should establish a Provisional Government among the degraded rebels, in and under which all should be *compelled* for a time to witness and share the operation of laws of righteousness and love, and be made aware of the cause of their degradation and of the plan of reconciliation held out. This reign will be so ordered as to give all the fullest knowledge and opportunity of reconciliation, and each one who accepts the conditions obediently, and proves his fellowship with this kingdom of God, shall receive its blessing, and be enabled to progress onward to the *full perfection* of life and manhood lost by Adam. This new king of earth, deputized for this very purpose. shall effectually put down all misrule, and all authority and power opposed to the law of the great Jehovah. Every *enemy* shall be trodden under foot,—destroyed. Even death, the penalty or wages of sin, in the sense that it is an enemy, when it would destroy those under its power, who have come back into the family of God through the Redeemer, is to be "rendered powerless." It shall no longer have any power as an enemy, to triumph over those whom Christ has redeemed and reconciled. But death as an enemy will be the *last enemy* to be set aside or rendered powerless. The Redeemer and King will subdue the various other enemies of his ransomed people first; and even those who fully return to allegiance to God during the Millennial reign will be subject or liable to this enemy's power in a limited degree, down until the full close of his reign, when evil doers shall all have been "cut off" from all hope of life in "the second death," the penalty of *their own* wilful sins. And when the Lord's redeemed ones shall have been brought to full perfection, moral and physical, under his care and tuition, the death which came upon all through Adam's disobedience—which was the enemy or opponent of such as desired harmony with God, the enemy from whose dominion and power Christ died to redeem *such*—shall no longer exist in any degree.

The rebellious province having thus been redeemed and conquered by the Prince and Saviour, in the Father's name and as his representative, establishing his laws and obedience thereto (every enemy to righteousness and truth having been either corrected by a fuller knowledge of the truth or "destroyed from among the people." Acts 3:23, the Lord Jesus will deliver up the then rectified and peaceful province, henceforth to be a portion of the one kingdom of God under the one Sovereign—Jehovah—that God may be the recognized Head over all—the All over all.

What the Lord Jesus and the glorified "body," his "bride" and "joint-heir," are to do, after the Millennial reign, is not clearly revealed. But of this we may rest assured, that the Almighty Jehovah's plan, hitherto so grand and so far above all that we could have asked or thought of, has with equal bounty arranged for our future work in his service.

Continuing his argument (v. 27), the Apostle recapitulates the case thus:—

"For he [Jehovah] hath [promised to] put down all things under his [Christ's] feet [to make him Lord of all], yet, when he [Jehovah] saith [of Christ] that *all* things are put under him [or are to be subject to him], it is manifest [that Jehovah did not mean by that promise of the high exaltation of Christ that he would exalt him and his authority superior to himself and his own authority] that he [Jehovah] is excepted which [by his plan and power, by promise gave to Christ this high station and] did put all things under him.

"And [hence] when [*i. e.* after] all things shall be subjugated unto him [Christ], then shall [Christ] the Son also, himself be subject unto him [Jehovah] that [by promise as well as by delegated authority and power] did put all things under him [Christ]. so that* *the* God [Jehovah] may be the All in all—[the supreme over all]."

* See the Greek text.

"PROVE ALL THINGS"

"Prove all things; hold fast that which is good."—1 Thes.5:21.

A wise suggestion, Paul, says one, but not altogether practicable in my case. I am a plain man with little education and many pressing cares which leave but little time or mental vigor to grapple with the theological questions which exercise the minds of many, or to prove or disprove the leading dogmas which characterize the various religious factions. Why, it seems to me it would require a life-time given exclusively to the work, to prove all things. There are the scores and hundreds of sectarian creeds of Christendom with their great and multiplied volumes of theology and fine-spun theories, each pushing its claims to the front. And in these days the new factions and theories coming up are legion. Indeed, every day's mail carries thousands of religious journals advocating the claims of some theories, claiming to be truth; and if a man were to do nothing else, he could not possibly read the thousandth part of such literature.

Now what is a plain man like me to do? I want the truth, but how shall I *find* it and prove it? I believe the Bible to be indeed the Word of God given to us through his inspired apostles and prophets. I believe in the God of the Bible and have long trusted in the salvation provided through the sacrifice of his dear Son. But while I hold these precious old doctrines and will not relinquish my interest in them, my Bible teaches me to expect an increase of light, and specially in the last days of the age, in which all Christians admit we are living. Daniel (12:4, 9, 10) says that in the time of the end, the wise shall understand, and that knowledge shall be increased. I am looking for this promised increase of knowledge, for the light "shining more and

more unto perfect day," but how shall I prove which is advanced truth and which the error, against which the Apostle forewarns, saying, "In the last days perilous times shall come," etc.? Is it possible, I ask, for a plain, common sense Christian man, without any special learning, to comply with the Apostle's injunction and prove all things? and if so, how shall I go about it?

Yes, we reply, it is possible. If the desire for truth is paramount to every other desire, so that the inquirer will so bend his circumstances as to make opportunities for study and investigation of the truth, as it becomes due, he shall find and rejoice in it. And though at a cursory glance the wide field of investigation is indeed formidable, there is a short and feasible process, by which both the learned and the unlearned, if simple-hearted and sincere, may arrive at clear and positive convictions, and henceforth be able to give to every man that asketh a reason for the hope that is in them.

We find our infallible rule, for measuring and proving all things in the Bible. By its testimony every doctrine having any claim upon our attention must be measured. If any system presented to us finds its main support outside the Bible, it must at once be labeled, *suspicious*, even though it call in occasional scripture texts to support its theories; for we well know that almost every pernicious doctrine that could be conceived of has claimed Bible support by quoting passages and perverting them.

Bear in mind that the doctrine of the Lord and the apostles clearly accepted the account in Genesis—of man's creation in the likeness of God, pure and sinless, "very good;" of his fall into sin and the consequent penalty of death, entailed not only upon himself, but also upon all his posterity, whom he represented in trial. Then it set forth the remedy for sin and its consequences, showing that the death of Christ on Cavalry was the appointed means for the world's redemption. And to this fact all the Old Testament prophets also testify, showing that without the shedding of blood there could be no remission of sins.

This doctrine was first enunciated in the promise of deliverance given in Eden and typified in the clothing for Adam and Eve provided by the shedding of blood. It was foreshadowed in the sacrifices of Abel and all the early Patriarchs, and by all the blood of bulls and goats and rams that for centuries flowed around the typical altars of the typical tabernacle. It was foretold by the prophets who prophesied of the coming One as the lamb for slaughter, and foretold all the painful circumstances of his sacrificial death. See Isa. 53; Zech. 11:12; Psa. 27:12; 35:11; 109:2; Zech. 13:7; Psa. 22:14, 17; 89:45; 102:24; 69:21; 34:20; 22:18; Isa. 53:9, 12; Zech. 14:4, 6; Amos 5:20.

Then, the accomplished fact was recorded by the Evangelists who were his disciples, the companions of his ministry, and eye-witnesses of his sufferings and death. This was the whole foundation stone upon which the whole superstructure of the apostles' doctrine was systematically built up. Paul, the great builder of the Christian system, gathering the data of his arguments from the law and the prophets and the notable events of the ministry and sacrifice of the Lord in his own day, weaves the whole into a grand and logical system of faith, of which *Christ crucified* is the foundation stone, and *Christ glorified*, the hope of the world's restitution, is the crowning feature. Then, so confident is his faith in this divinely attested truth, that he adds, "Though we, or an angel from heaven, preach any other doctrine, let him be accursed;"—for he should know better in view of all the divine testimony herein furnished—Gal. 1:9.

This foundation doctrine, therefore, is the first measure by which we must test every religious system presented to us which is at all worthy of our consideration. If it is not built squarely upon this foundation, it is utterly unworthy of further investigation, whatever may be its claims; but if built upon this foundation, it is worthy of at least some further attention.

In applying this first test, the work of proving all things is quickly simplified. We do not need to examine into all the intricacies of every elaborate system concocted by diseased human imaginations, which would be a worse than useless waste of time. Simply looking at the foundation will decide the matter in very many cases. If they are wrong here, further examination is unnecessary; they cannot be true, and however plausible they may appear, they can only be the efforts of thieves and robbers who attempt to show men how to climb up some other way into the sheepfold. And only idle curiosity, to see what human ingenuity can suggest as another way of salvation, can be interested in such investigation. Bear in mind that fundamental principle of all sound reasoning, that the superstructure of any system can only be brought to the same level of credibility as the premise or foundation with which it starts, and upon which it is built. If, therefore, the foundation is wrong, the whole superstructure is erroneous; and every moment of precious time spent in studying the fine-spun theories of such a system, which you have thus already proved to be erroneous, is time taken from the study of the truth, from putting on the armor of God, and is filling the mind with the subtle sophistries of the adversary, instead of the sound logic of divine truth, and thus preparing the way for the overthrow of faith, instead of establishing it in sound doctrine.

By promptly applying this rule you can quickly determine what is of God and what of man, prompted by the seductive spirit of our great adversary. It may come to you even from the hands of an angel of light—a messenger of truth, a brother in Christ who has not discerned the sophistry of error and who therefore needs your assistance to discern it. It may come clothed in the garments of light—with smooth and pious phrases about the wonderful *love* of God and the spirit of his word, and the glorious hope of the world; but all these are often merely the cloaks of that pernicious no-ransom, evolution doctrine, which denies that man was created in the image of God; that he fell from that high estate, and that through the fall of that representative one sentence came upon all men to condemnation, as Paul declares (Rom. 5:18); which consequently goes further and denies the necessity of a redeemer, or that Christ came for any such purpose, which claims therefore that Christ was the Saviour of the world merely by setting a good example for men to copy, and not by giving his life a ransom. Then they laud this Saviour of the world (who saves them by his good example only, but whose precious blood availed nothing for them); and they talk loudly of the wonderful love of God, while they kick from under his love the firm support of his justice, which the Scriptures declare could by no means clear the guilty, until the handwriting of the law, which was against us, condemning us to death, was canceled by the "precious blood of Christ." (Col. 2:14). And in their zeal to magnify his love and make their theories look plausible. they run to an excess which denies man's free agency and God's expressed purpose of destroying the wilfully disobedient ones in the second death. Thus they misrepresent the love of God as a weak and fickle element of the divine character, falsify the real spirit of his word and build up a false and delusive hope for the world—a hope founded upon a supposed weakness of the divine character.

Some who advocate these doctrines once enjoyed the clearer light of present truth, having escaped from many of the errors of the great nominal churches, and consequently they are able to weave in with the error some of the beautiful features of present truth and therefore they are all the more able ministers of error, all the more calculated to lead astray and again entangle those who had clean escaped from the errors of great Babylon.

They talk of the doctrine of Resurrection (restoration), but seem not to notice its utter incompatibility with their evolution theory. If man never was perfect and in the image of God and never fell, but has been coming nearer to perfection, to restore him would only be to degrade him.

Beware of such doctrines, even though they come clothed in garments of light. They are revolutionary of the whole Christian faith: their reasoning is the subtle sophistry of the adversary, voiced by his deceived and deluded ministers, and their hope is vain and delusive. It is these stumbling-blocks and snares which constitute a large part of the peril of this evil day; but how quickly and promptly they may be dispatched if we apply the infallible Bible rule above referred to. And as you value your privilege of building up your brother in the "most holy faith," beware how you place in his way any of these stumbling-stones. Remember Paul's injunction, "If any man speak, let him speak as the oracle of God." Let his words be "words of truth and soberness," and let him lead on in the pathway of light, strengthening the weak hands and confirming the feeble knees.

But, says one inquirer, are there not some systems right at the foundation and far astray from truth in the superstructure? and how shall we prove them? Yes, very true. Such is the case with the various Protestant systems. They all hold the foundation doctrine of the apostles and prophets, and they have always made prominent the vicarious atonement, but on this foundation O! how recklessly they have built. Finding them right here, we have proceeded further, only to find the buildings each and all miserably constructed of the wood and hay and stubble of human imaginations and traditions, evidently put together in a most haphazard way

without plan or design or square or compass, yet each has in it some valuable elements of truth, vaguely perceived and often greatly mixed and confounded with errors and gross absurdities. None of them, however, present that system of truth for which our inquirer is in search.

Indeed, after nearly two centuries spent in building these various Protestant structures, though they stand as nearly complete as human ingenuity has been able to make them, propped at the corners by the great piles of theological works of Watson, Calvin, Hodge, Clarke, Benson, *et al.*, in the light of the present day of intellectual awakening, what a ludicrous spectacle they present. Indeed, they begin to look so even to those inside. The thoughtful among them are actually getting ashamed of them and talking about revision; but in all probability before they are fully waked up to the necessity for revision, the winds and the storms of the coming trouble of this day of the Lord will accomplish the work most thoroughly by razing them to the foundation.

While we see that by first examining the foundation principles, to discover if they are sound and scriptural, we dispose of a large class of this latter-day teaching quickly and promptly, and without danger of contamination, we will also see that it will be no Herculean task to dispose of the many, wood, hay and stubble superstructures which reckless builders have erected on the true foundation. "To the law and to the testimony;" says the prophet. "if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Every doctrine, therefore, which has any claims upon our faith, should, from the foundation up, (as far as it seems worthy of investigation) step by step, be brought to the test of the word and the testimony; and all for which there cannot be found a "Thus saith the Lord." must be promptly rejected, and all to which his word testifies as truth, "*held fast*" and not allowed to slip.—Heb. 4:14; 2:1; Rev. 3:11.

Thus the stones of our faith-building may be received through whatsoever channels the Lord may be pleased to send them. They must all have been quarried out of the Bible mine, but God may send one or another of his blessed angels (ministers, servants) to point them out to you or to help you to place them. He may be a very humble servant and one through whom you would least have expected the enlightenment of God's truth; but no matter if he be ever so insignificant in the estimation of men, remember that God hath chosen the things which in the world's estimation are foolish and weak to confound the things which are mighty, and the things which the world counts mean and despises as unworthy of notice, to bring to nought the things that are—the great and long established systems of error.—1 Cor. 1:26-29.

Thus systematically built up, stone by stone, proved and carefully fitted together and founded on the solid Rock of ages, your faith will be a symmetrical, harmonious structure, strong, secure and beautiful, which the winds and the floods cannot damage or overturn. "My sheep hear my voice," said our Master, "and they follow me, and a stranger they will not follow, for they know not the voice of strangers." (John 10: 1-5, 27.) They shun all profane babblings of science, falsely so-called (2 Tim. 2:16; 1 Tim. 6:20), and being close students of the divine word—living very close to that fountain of truth and drinking deep of its spirit—they are prepared to quickly detect error, even though it lurk behind a very plausible semblance of truth. And the Lord who puts forth his sheep and goeth before them, and calleth them all by name, will not leave his obedient ones in doubt and fear. And they will ever beware of the thieves and robbers who attempt to climb into the fold in any other than the appointed way which God hath ordained.

A very great mistake which some have made, in view of the conflicting ideas as to what is truth, has beeen to discard every human instrumentality and expect God's guidance through the Bible alone. Such forget that God gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we are exhorted to build one another up in the holy faith and to esteem the servants of God for their work's sake. Ever since the church has had an existence God has raised up some from its midst, as special servants of the body, some who had special teaching ability. And *blessed is that servant* who at the Master's appearing is found giving *the meat in due season* to the household of faith. (Matt. 24:46.) And no less blessed is the faithful household, who, like the "noble Bereans" of old, search the Scriptures daily to see if these things be so—who prove all things, as the apostle exhorts, and hold fast that which is good.

In both searching for truth ourselves, and in giving it to others, we need to take heed to the methods and instrumentalities which God is making use of. Thus, for instance, in the days of the early church oral teachings, with gifts of tongues and interpretation of tongues, and miracles, etc., were the principal instrumentalities for the edification of the church, because books and general education were not the privileges of the masses of the people, and the New Testament Scriptures were not completed and compiled until about the close of the first century of the Christian era. In the days of the great Reformation, while oral teaching was most largely used, the newly invented printing presses came in for a large share of the work, in placing in the hands of the people, not only the Bible, but also the stirring exhortations and teachings and various helps of brethren in the faith. And in the present time by far the largest part of the work of disseminating present truth is through the agency of the press, and comparatively little oral teaching of present truth is found expedient, since God has raised up very few with the talent for public speaking; and to the few who possess it, the opportunities for using it are remarkably limited, as it is found by experience that very many more can be induced to read than to attend public lectures on present truth. And God is honoring this method by bringing very many of his consecrated children into this line of service as traveling colporteurs and blessing their work to the awakening and sealing of his own elect, wheresoever they may be scattered.

Thus, through humble instruments, who as the angels of God quickly and quietly do their work and disappear, God himself is honored, and they await his appearing and kingdom for their exaltation and reward. The proud and unworthy ones esteem them not and will not hear their message, but those who hunger and thirst after truth and righteousness are filled. God bless his faithful messengers and all the elect who are being sealed through their ministrations.

JERUSALEM AWAKING

(To the Editor of the Christian World.)

Sir,—Anything indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching the signs of the times. Being now on a visit to the Holy City for the seventh time, after a considerable interval, I find the changes that have recently occurred so marked and suggestive that I am induced to indicate some of the most prominent for the information of your large circle of readers, may of whom, I feel sure, are deeeply interested in the future of this land of sacred memories.

On approaching the city from the west, in former years, there were scarcely any buildings except the Russian Convent and the Montefiore Almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted, and numerous others in course of construction. This extension beyond the walls has become necessary, on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which, but a few years since, were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely-populated quarter, and five hotels are now open for the reception of the annually-increasing number of visitors and traders from all lands. Public works of importance have been erected, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer, and over it our own and other carriage services are in full operation. A good road has been formed from Jerusalem to Bethlehem. and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caipha to Nazareth, 20 miles; and Nazareth to Tiberias 18 miles. Jerusalem has

hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drought, often proves insufficient in quantity, and almost unfit for use. The Government is now about to introduce an unfailing supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill, established by the Messrs. Bergheim, has proved both a great benefit and a financial success, and others with large steam power are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Caesarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, which has taken up all the land available in the best parts of the Valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar-cane, cotton and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumors in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish Government, and was assured by him that the necessary capital has been subscribed, and that the work would commence immediately upon the close of the rainy season in the early spring, and pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbor, which is now inaccessable to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed. It is contemplated to subsequently extend this line *via* Gaza and El-Arish over the Short desert to Port Said and Ismaila on the Maritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria, and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the country to commerce, is without precedent in modern times. These facts must encourage every lover of God's ancient people to hope that His set time to favor Zion is fast approaching. Yours faithfully, HENRY GAZE.

Jerusalem, December 5, 1889.

MODERN ENGLISH JEWS

In London, November 9th, with exceptional pomp and ceremonies, a new Lord Mayor was inducted to office, and for the third time in the past twenty years this dignitary is a Jew.

Cable dispatches have pointed out the most interesting fact that his election completes the seventh century of the title's existence, and that in the year when history first mentions it—that is in 1189—there was a most furious and relentless persecution of the Jews in London, and, for that matter, throughout England, when it was thought a specially clever and fitting thing to wring out of the Hebrews the expenses for an expedition to rescue the Holy Sepulchre. The fatuity of those crusades, which so occupied succeeding generations of Europe's strongest manhood, is almost grotesquely apparent when we reflect that, while seven hundred years later the Paynim infidel is still the master of Jerusalem, a Jew holds the office which Richard invented as a part of his general plan of exterminating Moslem and Jew alike. History contains no grimmer sarcasm on race hatreds and religious idiocy.

The triumph of the Jew is quite a recent thing in England, but it is none the less complete. Of course, the barriers remained against his religion long after those reared against his nationality had been swept away. The Christianized Disraelis were able for more than one decade to look over the fence at the Isaacs and Cohens and Levys huddled forlornly outside the pale. It is now barely over thirty years since the first Jew, Baron Lionel Nathan de Rothschild, was allowed to take his seat in the House of Commons. And up to 1830 they were vigorously shut out of not only municipal public life but out of many professional avocations. The Jew, sixty years ago, in England, could not enter the army or navy; he could not be a barrister or solicitor, or even a solicitor's clerk; he could not even be a schoolmaster or usher at a school, nor vote, even, if any one chose to challenge him.

Today there are some fifteen orthodox Hebrews in the House of Commons, and as many more, perhaps, who are wholly or in part of the ancient Hebraic blood. Baron de Worms, Rothschild, Mundella, Goldsmid, Montague, Jacoby, Samuelson, and many other equally obvious and familiar names appear now on the roll which could not be signed thirty-one years ago save "on my true faith as a Christian." There are numerous other most Christian-looking names which mask Jewish identity.

Commercially the Jew is, of course, at his very strongest in London, but only because London is his largest field. He is scarcely stronger here, relatively, I should think, than in New York, Paris, Berlin, Frankfort, or Vienna. But socially and professionally he has a position in England immeasurably superior to that which he has been able to win elsewhere. He is in the peerage here in his own male right, as well as by proxy through daughters married to nobles like Lord Rosebery. He blossoms luxuriantly all over the baronetage and the list of knights. In science, art, literature, music, politics, the law, the stage, and latterly even in the army, he flourishes like a green-bay tree. In every circle which talent or culture, or even mere liking for these, makes for itself, you find admirable representatives of the race at its best. For here it is at its best.

One proof—a signal proof—of this is that practically no disposition exists to evade or deny the historic descent from Israel. The London Jew is now proud of his race, and of its achievements and astonishing virility, and likes to talk about them with people who are interested.

To the contrary, there has always elsewhere been a certain constraint in touching upon this subject of race, much as if there had beeen a recent death in the family. This was ten or a dozen years ago as true of London, but that is all changed now.

HOW PROTESTANT (?) MINISTERS

WELCOMED A ROMAN CARDINAL

As a straw indicating what we have for some time pointed out—the tendency of Protestantism to fraternize with Roman Catholicism—we note the fact that when Cardinal Gibbons visited Charleston, S. C., recently to lay the cornerstone of a new Cathedral, he was given a public reception, and a number of Protestant ministers, and a Jewish rabbi occupied seats upon the platform beside the Cardinal and his brother bishops during the services. Only one *protestant*, W. T. Thompson, pastor of the Scotch Presbyterian Church, was found, and his protest reads thus:—

"The presence of these Protestants was doubtless intended only as a courtesy, but it was more—it was a virtual endorsement of those proceedings. and a godspeed to the gigantic ecclesiastical organization that conducted them. It is the boast of that church that it is the only church of God. The Cardinal said as much yesterday. It brands all others as heretics. A former bishop of Charleston declared, 'Within thirty years the Protestant heresy will come to an end.' It claims for itself temporal and spiritual supremacy. It tolerates those who differ from it, only where it has not the power to enforce its claims. Its spirit has undergone no change since those days when it gave its order for, and sang its Te Deum over, the wholesale, indiscriminate slaughter of helpless Protestants.

"Its fundamental principles are antagonistic to our government and its most cherished institutions. Its growth in this country menaces some of the dearest rights and privileges. Notes of warning have come to us from many of the

foremost statesmen and thinkers as to what we may expect, should it ever gain the ascendancy; and yet we have the spectacle of Protestant preachers and laymen, some of them the descendants of Huguenots, glorifying a Romish Cardinal and encouraging the extension of the spiritual despotism here presents. Had the circumstances been reversed, Romanists would have been conspicuous by their absence.

"I contend that Protestants are sacrificing their history and are putting contempt upon their martyr dead, are stultifying their former testimony and are sweeping the ground from under their feet as to mission work in Romish lands, and are imperiling the future of their country by favoring Romish pretension and progress."—*W. T. Thompson*, Pastor.

Is it not quite evident that the world is rapidly getting ready for a *Religious-Union-Trust*, in which Protestants will unite, and then join hands with Rome to carry forward their plans and schemes which have so much in common, and to oppose the development and promulgation of any further light upon God's plan? God's word clearly indicates this outcome, and we see the signs of it increasing daily.

If this desire for union were upon a proper basis, if all were willing to abandon sectarian names and bonds and confessions to come together voluntarily as one company, recognizing all who love the Redeemer and desire to serve him and to secure and preserve to themselves and to each other the *freedom* which God designed for each, and desiring each one to study God's Word to learn his will without prejudice—that would be a proper union, a union such as our Lord designed and every true Christian should rejoice in and co-operate with. But we all know that such a union without bondage is not contemplated and no such suggestion would for a moment be entertained by any of the various sects.

The union they desire and are striving for will be an *additional bond* and not a dissolving of present sectarian shackles. They propose that each sect shall still fetter thought among its own people and preserve its own peculiarities, traditions, customs, names, doctrines, etc., but that *in addition* another robe be thrown around all, which will merely conceal the factions and make the really many and discordant factions of the nominal Church *appear as one* before the world for the sake of the influence. But the patching of the old garment will be in vain; the rent will be made worse. The Lord's plan is to dissolve the old, worn-out system which has for so long misrepresented his word and his plan and deceived many into bondage and error.

The Lord will organize and establish his Church in glory and power very soon, and it will be found to contain all the faithful believers who in their day were "overcomers" and valiant for the Truth—one church under one head—Christ.

UNFAITHFUL PASTORS

DEAR BROTHER RUSSELL:—From a recent newspaper I have clipped the following:—

"HE STOPPED THE DISCUSSION

"A discussion on card-playing and theater-going before the Ministers' Association today was suddenly ended by the forcible remarks of the Rev. S. Halsey, pastor of the Grand Avenue M. E. Church. 'A minister of the Gospel in Milwaukee might as well pack up and prepare to leave town if he intends to go to a prominent society woman in his church and inform her that she shall not play cards,' he said, and then inquired: 'What minister is there in this city with backbone enough to go to a man worth $100,000 or more, a member of his church, and say, Here, I understand you were at the theater last night or at a card-party. Now if that happens again there will be trouble? Where is the minister who has the backbone to do it?' The thirty or forty ministers present were silent, and the entire question was dropped with a suddenness that seemed enough to cause the ministerial head to swim."

If these human ministers' lives, or their *all* which they would give in exchange for their lives, were wholly consecrated to the Master, would they hesitate to carry a message or admonition from the Master? Would the fact that the member might be a leader in the church, paying a large proportion of the expenses and of large influence, make any difference with the pastor who has nothing at stake? Would the frown of the society lady frighten him whose only object in this life is to obey his Master's will?

Does it not appear that these ministers, who are frightened from their self-imposed task by the mere mention of opposition from the acknowledged worldlings of their respective flocks, show that they, who are so easily influenced by the effects of these worldly desires in others, are themselves largely tinctured with worldliness?—that they are time-servers? And is it an evidence of good judgment to follow leaders tinctured with cowardice? What confidence can be placed in a general who weakly yields to the enemy without a word or remonstrance? Yet this is exactly what these alleged "ministers" or servants of our Lord and Master have most ignominiously done.

Mind, we are not discussing the propriety or impropriety of card-playing or of theater-going. Their impropriety was an accepted premise in their argument. It was assumed by them to be in violation of His command (though we have thus far failed to find the prohibitory clauses in His word), yet they dared not remonstrate. These modern Jonah's dare not speak in the streets of Nineveh. Does Jonah's experience symbolize that which must sooner or later happen to them?

When any class of people, in any imaginable association, by virtue of its position, or circumstances, exercise a dominating influence, does not the whole association partake thereof? If worldly—confessedly worldly—influences predominate in the Grand Avenue M. E. Church, is it not a worldly association? No matter what its members may *call* it, is not such the *fact*? Is not its "Minister" the chief servant of a worldly organization, instead of a faithful minister of "the Church of the living God, the pillar and ground of the truth?" The trouble with these double-minded servants is that they permit their own selfish personal interests to come in between them and the fulfillment of their duty to the Master. Complete consecration to *Christ* would at once result in the loss of their positions as leaders of, and of their emoluments from these worldly organizations, miscalled Churches.

Does it not indeed seem due time that these chilly, scarcely luke-warm, systems should be "spewed out of His mouth?" See Rev. 3. W. M. WRIGHT.

The above is from the pen of the dear Brother whose letter in defense of the Episcopal Church was published in the TOWER of November, 1887. We rejoice that he now sees clearly which is the one true Church founded by our Lord and which are the imitation systems organized by men. Yet let us always remember to "speak the truth in love." Let us remember that still there are true sheep in Babylon's bondage as we ourselves once were. Thanks be to God for the light of truth which has made us free in Christ and yet his bond-servants. —EDITOR.

A FEDERATION OF CHURCHES

DR. M'COSH OUTLINES A PLAN

To the Editor of the N. Y. Tribune.

SIR:—I cannot tell how glad I am in reading in the *Tribune* of today of the unanimous decision of the Presbytery of New York in regard to the revision of the Confession. When I uttered my opinion on the subject, in my Presbytery on October 1, I had no clear idea as to how Presbyterian sentiment was tending, and it was with considerable anxiety that I uttered my views as to what was right and wise in opposition to the majority of the brethren. How pleased I am that the Presbytery of New York has come to the same conclusion that I did. It is clear that we are to have the obnoxious passages in the Confession withdrawn in the course of a year or two, and that there is to be no new Confession sanctioned till the subject has been carefully weighed. It is now seen clearly by the public that there is to be no revolution or fundamental change in the Presbyterian Church. In the attempt to adjust our Standards I see the means of bringing about a Pan-Presbyterian Union.

But this is not all I look for. I hope that the Presbyterian churches, as they view the substantial agreement of the creed, will look with more favor on other evangelical churches, such as the Episcopalian, Reformed, Methodist and Baptist. If this does not issue immediately in a union, it may end in a federation like that of the United States. Let a federation be made, to secure that the whole country be divided into parishes or districts, and that each be provided with a Gospel

minister, with a lay agency put under obligations to have the Gospel preached to every creature, young and old. To remove difficulties, it should be allowed to every minister to visit his people and do good in his neighbor's district as well as his own. I will be glad to correspond with those who are ready to carry out this view. JAMES MCCOSH.

Princeton, N. J.

Here we see a fresh proof of the general and increasing tendency of the leaders of thought and action, among all the great sects of "Christendom," toward the very union so clearly pointed out in Prophecy.

[See WATCH TOWER of May 1, 1919, for more recent information on this subject. See also Topical Index in Vol. 7 of this series for various articles on Federation.—EDITOR.]

REVISION NOT A NEW THING

In the recent interview with Professor Schaff, of the Union Theological Seminary, on the revision of the Creed, he advanced the argument that the defenders of the symbols were exercised about the proposed changes, as though revision were a new thing, when, as a matter of fact, the Presbyterian Church of today is only moving along in the lines marked out by the fathers soon after the American Revolution. He said:

"A century ago there was an important change made in regard to the union of the Church and State. The old confession is based on such a union, and assigns to civil magistrates the power and the duty of protecting and supporting orthodoxy and of punishing heresy. The Westminster Assembly was itself the creature of the Long Parliament, and ejected 2,000 ministers from their benefices for nonconformity. The Westminster divines regarded toleration as a most dangerous error, and would have looked upon the separation of Church and State as downright political atheism. The articles relating to the State had to be radically changed after the American Revolution. In the old Confession we find this section:

" 'The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the Kingdom of Heaven; yet he hath authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.'

"In my 'Creeds of Christendom' I print this version of the Confession just quoted in a column parallel with that of the revised version [which reads thus]:—

" 'Civil magistrates may not assume to themselves the administration of the Word and sacraments, or the power of the keys of the Kingdom of Heaven, or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of the civil magistrate to protect the Church of our common Lord, wihout giving the preference to any denomination of Christians above the rest in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their functions, without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any Commonwealth should interfere with, let or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief,' " etc.

CORPORATE GREED

HOW IT IS KILLING AND MAIMING 27,000 MEN EACH YEAR

The following, which we clip from the editorial columns of the Philadelphia *Public Ledger* of March 27th, 1890, furnishes a marked illustration of how human life and limb are often sacrificed to mammon. The responsibility is readily seen when we reflect that there is a patent "frog," the use of which would obviate largely if not wholly this terrible yearly sacrifice, and that the only reason it is not adopted by railroads is that it would cost a few dollars to make the change, and because prominent railroad men are interested financially in the manufacture of the death dealing frog. The world sadly needs the strong government of the Millennial age to enforce the use of every means which will protect fellow beings. The clipping referred to is as follows:—

"A Railroad Employe writes to the New York *Tribune*: It actually requires an act of congress to compel railway companies to do anything for the protection of their employes. The 'Railroad Gazette' and 'The Scientific American,' two excellent authorities, have stated in recent issues that there will be legislation by Congress this winter on this important subject, in response to a suggestion in the President's message that a stringent law is really necessary for the protection of railway employes, many of whom have been killed or seriously injured by accidents that could be easily prevented by proper safety appliances. In making this suggestion the President has made a move in the right direction, as the following facts will illustrate the imperative necessity for speedy legislation. The Iowa Railroad Commission of 1886 reported that there were over 450 brakemen killed annually, 4,088 crippled for life, and 13,770 seriously injured, that is, bones or limbs broken, or part of the hand or foot taken off, making it a total of 18,308 victims. At the conference of the State Railroad Commissioners of Iowa, held last March, ex-Railroad Commissioner Coffin stated: 'In the last ten years we have killed and maimed 2,429 men in this State, and last year there were 349 employes killed or crippled in Iowa.' In the third annual report of the Inter-State Commerce Commission we find it stated that 2,070 railway employes were killed, and 20,148 injured or crippled for life last year. But these reports, alarming as they are, do not cover the total railroad mileage of the United States. If the accident rate was the same on the roads not reported, it would swell up the grand total to over 27,000. These facts present a deplorable state of things in connection with railway life, neither creditable to the companies or the Government, who have it in their power to reduce this immense sacrifice of life to a minimum by proper legislation. In the reports quoted the blame of all this slaughter is charged to the old hand brake and link-coupler, and not a word about the murderous railroad frog. Any yard hand or brakeman will tell you that the frog is the cause of more fatal accidents than the other two combined. The life of a railroad employe is a hard, laborious one, working day and night in rain or storm; hard enough without the constant dread of these two deadly traps —the old link-coupler, ready to snap off hand or arm, while under foot is the cruel frog, out of which there is no escape from a horrible death. If President Harrison will get a protective act passed, which will relieve the employes from the dangers referred to, which hourly confront them in their duties, he will have done much in the interest of humanity that will cause his name to go down to posterity as the workingman's friend."

THE DISPUTED CLAUSE

We are requested to re-examine the first clause of Rev. 20:5, by some who feel that a great weight rests upon that passage; that if that clause be a part of the inspired record it would flatly contradict all hopes of a probation during the Millennial age for those who have died.

This is a great mistake. If the doctrine of a trial of all the world of mankind during the Millennial age were *dependent* for proof upon any clause in the symbolic Book of Revelations we would decline to preach it. And those who oppose us should likewise determine that if this one verse of a symbolic book is the only objection they can find, they have practically no opposition to offer and should confess it. But let us *review* the subject.

(1) Our original statement relative to the clause—"*The rest of the dead lived not again until the thousand years were finished*"—stands uncontradicted, undisputed. Some, in

attempting to resist the statement and its force, have indeed succeeded in raising a dust that has confused and blinded some of their followers for a time, and *led them to suppose* that our statements were untrue, but it was only a deceptive use of language, for when their words are sifted it will be seen that they do not deny our position—which indeed cannot be gainsaid.

Our statement therefore stands undisputed, and it *was* and still *is*—That the above quoted words are not only *not found in the very ancient Syriac and Coptic MSS., but neither are they found in any Greek MS. written earlier than the fifth century.* And we may add, they are lacking in many Greek MSS. of later date; and among these are some of the admittedly most exact and careful MSS., such as *Codex Cantabujiensis* of the seventh century and Vatican MS. No. 1160 of the eleventh century.

The above are plain, unvarnished facts, they are indisputable, and they can be verified in the library of any scholar.

But an opponent, recently, after a rambling article upon the old MSS. in which, instead of stating facts clearly, as we have done above, he confused his readers, so that they should not understand the facts, then proceeded to make the statement that the passage in dispute had been *quoted* by one of the so-called "Fathers" of the first century. But he took care not to cite the reader to volume and page where this statement might be verified or disproved. And while we very much dislike to question any man's veracity, we shall feel justified in discrediting this unsupported statement regarding the quotation of this passage by one of the Fathers until *some evidence* is offered—especially so in view of the equivocal handling of the subject as it relates to the Old MSS. in the same article.

But here let us make the suggestion, that the "writings of the Fathers" have been more liable to interpolations, etc., than the Scriptures; for it would appear that the expression of Rev. 22:18. 19 has always more or less deterred men from falsifying the canonical books. We believe that very few interpolations into the text of the Bible have been made intentionally (that of 1 John 5:7 being a bold and notable exception). Other interpolations were, we believe generally the result of accident—usually the copying of a *marginal comment* into the text, at a time when all copying was done by pen.

But having repeated our statement of the facts regarding the first clause of Rev. 20:5 let us see that even if it were proved, either by the finding of another and yet older Greek MS. or in any other way, to be a genuine part of what John the Revelator wrote, it would *in no way conflict* with the plan of the ages, which provides that after the Jewish age had selected and proved an earthly class of rulers and this Gospel age has selected and tried the heavenly class of joint-heirs, God's Kingdom under Christ as King shall be established; which will rule and bless the world and put down all insubordination and sin in every form, lifting out of evil and degradation to perfection and life all the willing and obedient ones and destroying as part of evil all who love sin and who refuse to abandon it when every opportunity to do so is offered;—a work which, we are specifically informed, will be accomplished in a thousand years. Let us see this in the articles on the third page and the one following:—

THE REST OF THE DEAD LIVED NOT UNTIL THE THOUSAND YEARS WERE FINISHED

Give the words *lived* and *died* their full meaning. We speak correctly of our father Adam, who was made a perfect man and possessed of life in full, perfect sense, when we say that from the moment he was cast out of divine favor and out of Eden he began to be a *dying* man, and this dying process continued for 930 years until it was finished—Adam *died.* And if we would think and speak correctly of the world of mankind during the Millennial age, "the times of restitution," we would think and speak of their gradually living,—getting more and more perfect and more and more alive in all their qualities and powers, mental, physical and moral, until perfection of life and of being should be attained at the close of the Millennium. There all mankind desirous of LIFE—under the terms of the New Covenant—*perfect life* such as Adam possessed, and lost for himself and all his race—shall have attained to all that was lost, and all that was redeemed through the precious blood; while others will by that time have been cut off from life entirely in the destruction of the second death.

It is then very easy to see, regardless of this passage, that though the little flock—the body of Christ, whose trial ends with this age—will be raised out of death fully and completely, to the perfection of life (but as spirit beings), by a *sudden resurrection change,* "in a moment, in the twinkling of an eye" at the beginning of the Millennium, the contrary will be true of the world in general. They are to stand trial for life during that thousand-year-judgment-day, and who in God's plan are to get LIFE step by step as a reward for obedience. And in the end of that, their trial-day, the fully obedient shall in the fullest sense of the word *live* again. Such will then be like unto Adam, perfect, and the earth will then be like unto Eden—a paradise of God.

COME UP HITHER

"Come up hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."—Rev. 21:9-11.

All along through the Gospel age the saints have realized the blessedness of walking with God and the sweetness of fellowship with Christ in enduring hardness as good soldiers for his dear sake. With many obstacles to surmount in the way of perils to faith, a few walked humbly and lovingly apart from the world, guided by the great Shepherd of the sheep, feeding upon his precious promises, comforted in the darkest hours by his loving voice, and cheered and made glad by his approval. In hearkening to and obeying his voice, they felt that there was not only present but also future reward, though they little realized to what heights of glory they were called. Having walked with God in the midst of a crooked and perverse generation, and having kept their garments unspotted from the world to the end of their pilgrimage, they fell asleep in Jesus. Ever precious in the sight of the Lord has been the death of his saints; and such at his coming are raised in his likeness.—Psa. 116:15; 1 Thes. 4:14, 15.

Some such, of hallowed memory, do the saints of the present time remember, whose words and acts were blessed testimonies to the efficacy of divine grace, and loving exhortations to others to be faithful unto death. And yet those dear ones did not enjoy the glorious outlook which is now our privilege. Ours is a time of special favor, as well as special trial. The church being now so near the consummation of its glorious hope, she is permitted an inspiring view of her future glory, such as has never before been enjoyed.

Like Moses, before we drop this earthen vessel, we are summoned to Pisgah's height to view the promised inheritance. We are carried hither "in spirit" (mentally) and showed (mentally, by faith in God's Word) the bride of Christ in her future glory.

Let us for a moment take as wide a view as is possible to human vision, aided by the divine telescope, the Word of God. By faith we see the bride of Christ "having the glory of God"—the divine nature, of which she was promised to to be made partaker with her Lord. (Rev. 21:11; 2 Pet. 1:4.) We see her "made like him," "the express image of the Father's person." (1 John 3:2; Col. 1:15; 2 Cor. 4:4; Heb. 1:3.) We see her shining forth as the sun in the Father's kingdom. (Matt. 13:43.) She is caught up to heaven and actually seated with Christ in the heavenly place at the Father's right hand. (Eph. 2:6; Heb. 1:3.) She beholds her Father face to face, and sees her Lord "as he is." (1 John 3:2.) She is endued with power and covered with glory. She is exalted far above angels. And as she followed the Lamb whithersoever he went when here, so she accompanies him whithersoever he goeth there: Is he seated at the Father's right hand—in the highest position of his favor? so is she; is he at home in all the ast realm of the universe, which in ages past he was privileged of the Father to create (John 1:10, 3)? so is she.

While perfect human minds with telescope and scientific investigation will delight to trace the wonderful works of God, his bride shall be conducted hither and thither through the boundless realms of space in company with her Lord. And as she views his works of ancient time, she glories in the privilege of henceforth being an efficient co-worker together with him in all that the Father's plans mark out for the ages to come.

Is he commissioned to reign on earth a thousand years, and during that time to bring all things in heaven and in earth into perfect harmony with the will of God, judging

both angels and men? she also shall reign with him. (2 Tim. 2:12; 1 Cor. 6:2, 3.) And when that blessed, benevolent enterprise is accomplished, and the restored sons of God are presented to the Father without spot, or blemish, she still accompanies her Lord in the yet unrevealed enterprises for the blessing of all his creatures in the ages of glory to follow. And together they receive the love and praise and adoration of all creatures in heaven and in earth, who with united hearts ascribe glory and honor and blessing unto him who sitteth upon the throne (Jehovah), and to the Lamb, forever and ever.—Rev. 19:6, 7; 5:12, 13.

Eternal life, immortal vigor, perennial bloom of youth, unfading glory, perpetual peace, cloudless joy,—all these are elements in her cup of rejoicing.

And truly she is a glorious bride—"without spot, or wrinkle, or any such thing." (Eph. 5:27.) Once she was a sinner under condemnation of death, but she was justified, washed and made white in the blood of the Lamb—redeemed by her beloved Lord and sanctified by his truth. And this fact that she was so loved and sought for at such cost, while a sinner, fills her heart with a love that shall never grow cold while the years of eternity roll. And the faithfulness of her Lord in waiting for her two thousand years, while the painful, tedious process of making her ready progressed and his preferment of her in passing by angels, of nobler birth and higher standing, and condescending to her low estate, that in her might be shown forth the exceeding riches of divine grace, while it clothes her with humility, inspires her with a loving zeal to reverence him, and to find her chief delight in doing his will.

Such is the view of the Bride of Christ as seen from Pisgah's mountain. Thus "in spirit" (mentally) we may by faith behold her glory; but let us not forget that we have not yet fully proved our worthiness. "Faithful is he that has called us" (1 Thes. 5:24; 1 Cor. 1:9; 10:13), but faithfulness on our part is also required. If our Lord could wait two thousand years for his bride, we must show our appreciation of his love by faithfulness during our brief three-score and ten, or during the briefer period since brought to the knowledge of the call.

If neither angels, nor principalities. nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, can separate us from the love of Christ, shall we let any earthly thing come between our hearts and him? or shall any earthly love, or any tie of nature, however strong, separate us from this marvelous love of Christ? This love of Christ rightfully expects love in return; and he therefore says, "If any man love father, or mother, or wife, or children, or houses, or lands, or anything more than me, he is not worthy of me." Love—pure, holy, unwavering and true—is the one requirement of the bride of Christ. If the love of God dwells richly in our hearts we shall be approved. Love fulfills the law.

Some of the saints, particularly young mothers, who have not sufficiently contemplated the love of Christ to realize it clearly, find it difficult to prefer Christ before the tender tie of motherhood. And when they realize that their children will be on the human plane of existence while they may be on the spiritual, such a separation looks like a great obstacle. But why should it? Take a little wider range of vision, and you will see that time will bring changes anyhow. This strong, parental love was given you by the same loving God who calls you to set your supreme affections on something still higher. Your patient care and service for the little ones around your feet you feel is amply compensated for by their winning, endearing ways and your natural love for them. For this you should thank God, who so ordained it for your comfort and their good. But observe that years will bring a change in the character of your love. Though it will be no less strong, it will be less parental. You will not feel that care over them, nor they that dependence upon you. You will be willing and glad to see them in happy homes of their own, and with other partners in life. You cannot and would not keep them together always under your roof and serve them always; and the now winning, childish ways, if never outgrown, would become actually painful to you.

Thus you see what years will do even in the present life. Now carry the thought further; remember that we are to live eternally, and you will see that our sphere must be greatly enlarged. As the race matures—for it is now only in its infancy—and as it reaches perfection, love will be based more upon character than blood-relationship; and the loves thus based on a surer and firmer foundation will never be disappointed or grow cold, but will intensify as the ages pass.

We should therefore remember that we are planning and building for eternity—for a life that is to outgrow the fitful feelings produced by present circumstances. And therefore we should enlarge our range of thought; we should contemplate the wonderful length and breadth and height and depth of the love of God, and endeavor to view things from the standpoint to which we are called.

From the standpoint of the divine nature, know that parental affection will have its widest scope, as well as its greatest power to bless. The affection that now goes out so strongly to the one or two or half-dozen that nestle around you, will then go out with greater intensity to all your children; for know you not that the Christ (head and body) is to be the "Everlasting Father?" With your present capacity you may think this impossible. but we cannot compare the capacity of the divine nature with the human. Think of God's love for us, not only as a race, but also as individuals —"Can a woman forget her sucking child? Yea, they may forget, yet will not I." (Isa. 49:15.) And he so loved us, even while yet sinners. as to give his only begotten Son to redeem us.

What we need, then, is to contemplate the character and plan of God more constantly; let it be our meditation as continually as possible. Let us endeavor to take God's standpoint of observation, to think as he thinks, and to act as he acts, remembering that our life is not spanned by the brief space of three-score years and ten, but that it stretches on into eternity. Let the strongest earthly ties augment the heavenly, but in no case let them triumph over it.

MRS. C. T. R.

VOL. XI ALLEGHENY, PA., MAY, 1890 NO. 6

POEMS AND HYMNS OF DAWN

Believing that a further study of Dawn, Vols. I. and II., would be very profitable to you all, we have not pushed Vol. III. as rapidly as we might. You need not expect it until late in the Summer.

But we have something else which we trust will be a pleasant surprise for you all—a volume of poems and hymns, which, we believe you will all agree, well represent our glorious hopes and grateful sentiments. Some of these are from the pens and hearts of God's children long since dead, and some from the living. Some of them are altered in some points of theology to bring them into closer union with God's Word, and some are as we found them. The harmony of heart sentiment between the Lord's consecrated ones now, and in the past, is made very noticeable by this collection from the writings of many.

We cannot hope that we have found all the gems, or only gems, but we assure you that we are well pleased with what we have here collected. We know of no collection which will compare with this one. We can speak the more positively our opinion, because we praise not our own efforts to serve the Lord and the truth, nor our own writings, but those of God's saints of the past, as well as of the present time—though among the latter you will be pleased to know are some from the pen of our beloved helpmate, Sister Russell.

Just such a book is greatly needed, by us all. It is not sufficient that we delve into God's great plan, study the ages and their work and the times and seasons for the accomplishment of all his gracious promises; but while doing this we need to digest it, and to meditate upon the goodness of God, recounting his mercies and blessings past, present and future, and to praise him in our hearts and also with our voices. We believe that this volume of poems and hymns will assist you to thus cultivate the spirit of devotion. May God richly bless it to this desirable end.

We believe, therefore, that as a spiritual feast and blessing, it will be equally as profitable to us all as the volumes of the *Millennial Dawn* series. There are indeed many collections of poems and hymns which contain features of truth, but how often we have all found that theological errors marred the pleasure and profit, as dead flies in precious ointment. (Eccl. 10:1.) Here we trust you will find naught to mar your pleasurable communion, but much to stimulate the

fragrant odor of worship and praise as it arises from your own hearts, a grateful incense to God, acceptable through Christ Jesus, our Lord and Redeemer.

The book will contain poems representing the beginning, the progress and the culmination of Christian growth and experience. These are followed by 333 hymns, of worship and praise, covering not the experiences and hopes of sinners coming to God for pardon, but the experiences, hopes and thanksgiving of those who have found the Lord precious to their souls. It will be a book of over 450 pages, clear types, neatly bound in cloth. We want you all to possess and use and enjoy with us this additional means of grace and helping hand toward Christian development and perfection. And knowing that most of you are poor in this world's goods, the price is accordingly put at the very lowest notch—50 cents per copy, postage prepaid by us, or 40 cents per copy if sent by express at your charges. And all *readers of the* TOWER *for the past year on the Poor List*, crippled, aged, or for any other reason unable to pay the above price, or any price, yet appreciative of the subject and anxious for this helping hand, can have a copy free—a gift of Jesus' love.

VIEW FROM THE TOWER

The eyes of the civilized world are at present turned toward Saratoga, N. Y., where the General Assembly of the Presbyterian Church is now in session. Over one-half of all the Presbyteries having voted for a revision of the Confession of Faith, those who object to revision are now claiming that it should not be altered without the approval of two-thirds of them. Two-thirds of the vote would be one hundred and twenty-six Presbyteries, and about one hundred and twenty-two have already voted in favor of revision.

The views of the conservative party, opposed to revision, are expressed by one of them who is a delegate in attendance—Rev. G. N. Johnston—thus:

"The conservatives are afraid of the movement because it establishes the principle of revision. I am one of them. We are willing to have some of the particulars in the Confession changed, but we are afraid that it will be followed next year by another tidal wave.

"The decision of the question will have far-reaching results. It may, quite possibly, end in the splitting of the Presbyterian Church. The question of the session of the present Cumberland branch of our Church will be involved. Possibly we have been wrong during all these fifty years? If a revision is decided upon, the Cumberland church was right in separating from the main body, and is, therefore, at perfect liberty to come back into the fold. If it is decided against a revision, two factions will be formed. One, the revisionists, will join the Cumberland Church; the other, the anti-revisionists, will join the United Presbyterians."

At this writing the Assembly has not reached the question of Revision, but is hearing reports on other subjects. Concerning some of the subjects already discussed a journal of this city makes the following report and comment:—

AN INTERESTING MEETING

"One of the reports presented to the Presbyterian Assembly, which is in session at Saratoga, makes the statement that nearly one-fifth of all the Presbyterian churches have vacant pulpits; and that 1,100 churches have died in twenty years. In another report the statement is made that almost two-thirds of the Presbyteries have expressed a desire for a revision of the confession of Faith. The ordinary mind among Presbyterians—to say nothing of the world at large—associates these two statements in some sort as cause and effect. The vacant pulpits and the death of churches are pointed to as the result of a Confession of Faith which not more than one-third of the Presbyterians believe in, so that we hear the cry raised: revision or death,—that is, without revision death is certain. A confession that holds persons to what they do not believe can be said to have but one vital element, and that is self-destruction. Two-thirds today, say the revisionists, will grow into one solid whole, and they are right. Call it what you will, explain it as you can, this is the situation under which the General Assembly has met and is debating the question of faith revision at Saratoga."

SENATOR BLAIR'S VIEW

Senator Blair, under date of April 18th, gives to the press a statement of his views on religion and education. We agree with him as to the generally growing sentiment against *full* religious liberty, but we disagree with him in his supposition that Romanism is about to be crushed out. In the troublous times coming, Papacy will convince the people, for a time at least, that her strong arm is needful to the bridling and restraining of the people. However, the Scriptures indicate that this return to influence on Papacy's part will be of short duration, and will be followed by its complete overthrow and destruction as a system. Mr. Blair says:—

It is becoming more and more evident that the forms and methods of education are the subjects of increasing interest among the people in all parts of the country. The heterogeneous composition of our population and the vast space over which it is scattered, combined with the strong tendency to local independence which is characteristic of our form of government, are sure to result in the segregation of this continental mass into sections and non-affiliating and perhaps antagonistic communities unless there be some general system of education and training extending to the whole during the formative period of life, and reaching all parts of our vast domain.

Three centuries since our continent was substantially as vacant as the spaces between the planets. The scattering savages, who did not constitute a population of more than one person to five square miles of territory, were so few that it could hardly be said that the surface constituting what now are the United States and Canada was inhabited at all. Instead of being the arena for the gradual development of savage tribes into civilized nations through periods of almost interminable time, our country has been filled, as it were, in a day, historically speaking, by conflicting races, nations and civilization, so that we exhibit all the elements of both life and destruction in full and contemporaneous action. Now the American people behold and are beginning to comprehend their own condition. They are admonished by the lessons of history. They realize that their existence in any desirable sense depends upon the nature of the religion and of the education which shall prevail among them and fashion the generations as they play their part and replace each other upon the soil.

BUT ONE FAITH CAN PREVAIL

Only a homogeneous people can be great. No nation can exist with more than one language, more than one religion, more than one general form of education for the masses of the people. There may be change, modification, improvement in all these, but community of language, of religion and of educational forces are indispensable to the development of nationality, and there is no hope of prolonged existence in great communities where there is not either already complete unification in all these respects, or a strong increasing tendency to the same. The American people instinctively feel and know these things to be so. Hence it is that everywhere we now find the public mind arousing itself and grappling with the adverse and hostile elements which are almost everywhere to be found in our physical, mental and spiritual life.

I do not believe that it is possible that the American nation will develop in the direction of toleration of all religions—that is so-called religions. Whether the general public conviction shall be right or wrong, I yet believe that instead of selecting and finally tolerating all so-called religions, the American people will, by constant and irresistible pressure, gradually expel from our geographical boundaries every religion except the Christian in its varied forms. I do not expect to see the pagan and other forms existing side by side with the former, both peaceably acquiesced in for any considerable length of time. I do not think that experience will satisfy the American people that the inculcation of any positive religious belief hostile to the Christian faith or the practice of the forms of any other worship is conducive to the good order of society and the general welfare. There may not be an exhibition of bigotry in this. I believe that religious toleration will yet come to be considered to be an intelligent discrimination between the true and the false, and the selection of the former by such universal consent as shall exclude by general reprobation the recognition and practice of the latter.

ROMANISM'S BALEFUL INFLUENCES

No religion which interposes any agency between man and God is Christianity. No other religion than Christianity —and Christianity as I have thus defined it—is consistent with the existence of human liberty and republican institutions. This country will not long exist as a free country if any other religious teaching comes generally to prevail. No one human being is the superior of any other human being in kind, however much we may differ in the extent of our several endowments, and no religion which finds space for an authority between the creature and the Creator can prevail without destroying the republic. Now, religious belief is a matter of education, and hence no free people will, or at least can, safely permit a system or a practice of education which sets up any human master of the human soul—save only the supremacy of each soul over itself.

This does not imply that the people will undertake to teach affirmatively the dogmas of religion in the sectarian sense, or perhaps, even, in the most general and fundamental sense. But it does imply that the people of the Republic shall see to it that certain things are not taught to the American child. The people will not rest until they have subverted all schools and teachers who create in the soul of a child a belief in a power greater than the right of public judgment and less than the authority of God—an allegiance to any spiritual power except the highest, or any prince, potentate or power, save only the Eternal King, which can inflict pains and penalties of a spiritual nature, or in any other life than this on earth.

FALSE RELIGIONS MUST GO

The people will not rest in their study of the subject, nor in the regulation of the educational forces of the land, until they have compelled all citizens to be the masters of the English tongue—until they have secured the eradication of all religious teaching which enslaves the soul of the child to any other master than its Supreme Father, or which clothes a mere man with powers which partake of the prerogatives of God.

The people are studying these subjects anew. They are questioning as to whether there be not some mistakes in theories of religious liberty which permit the inculcation of the most destructive errors in the name of toleration, and the spread of pestilence under the name of that liberty which despises the quarantine.

EXTRACTS FROM INTERESTING LETTERS

DEAR BROTHER RUSSELL:—Sister Page and myself have much sweet joy in our study, which seems to grow more and more precious to her. I am sure our Lord will enable her to grow more and more in favor and knowledge. I can hardly express how precious it is to me to be thus joined by my wife in pursuing that "holiness without which no man shall see God."

Now, dear Brother, do not think it necessary to write me, because I insist on writing you. Save your time and energies for the glorious work you are permitted to do. You know I love to hear from you, but I will be satisfied by "Tower" talk, until we commune in the kingdom, if so be I am accounted worthy to join you there. Even in this I thank God I can leave the results in His hands, daily trusting Him for strength to fulfill my consecration. Much love to Sister Russell, and all the saints. Yours in Christ,

W. E. PAGE.

P. S.—I enclose copy of letter to Bellamy, author of "Looking Backward," that may interest you.

MR. EDWARD BELLAMY,—DEAR SIR:—Having given your "Looking Backward" a careful reading, and believing with you that a "Golden Age" is coming, when men will act from the principle of love which Paul applies in his exhortation, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4), instead of from the principle of avarice which finds its expression in the maxim, "Every man for himself and the Devil take the hindmost," I am led to send you a copy of the work entitled, "The Plan of the Ages," which elaborates the same idea from a Bible standpoint, and which I commend to your earnest consideration. If you will pardon a humble reader's boldness, I will say that it appears to me that "Looking Backward" is most defective in that it leaves Christ and His Ransom entirely out of consideration.

Adam had the entire race in his loins when he sinned, and so the entire race died because of his sin. God made Christ a sinless and perfect man by transmitting an untainted life principle. Thus Christ was able to, and did, keep God's perfect law of love (1 Cor. 13 chap.), and by thus remaining a perfect human being was not subject to death. So Jesus says, "No man taketh my life from me. I have power (authority) to lay it down, and I have power to take it again."—John 10:18.

Otherwise his death would have been contrary to God's will, and thus a suicide and a sin. But in laying down his life, "the just for the unjust," he simply assumed Adam's penalty, or debt, and paid it, giving his life a ransom—corresponding price—for the life of the world (Matt. 20:28 and 1 Tim. 2:6), and had become heir (through his resurrection from the dead by God) to all that Adam was originally heir to and lost: which was perfect life, under perfect conditions and surrounded by a perfect family. And in "due time" he will lead forth, through a resurrection, the entire human race (John 5:28–29 and Acts 24:15), give them a full knowledge of the *truth* and full ability to live up to it. Only those who wilfully sin will be cut off (Heb. 10:26). Thus will be fulfilled Paul's prophecy, "As in Adam all die, even so, in Christ *shall* all be made alive." (1 Cor. 15:22.) Witness also Paul's statement, "As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men *unto justification of life.*" (Heb. 5:18.) "In due time," God's kingdom, founded on equity and justice, must fill the entire earth (Jer. 23:5; Psa. 72:2; Isa. 32:1, 18), and then men will not only live eighty-five years in happiness, but will *never die*, so long as they obey God's law of love and life which they will fully know and keep (Isa. 11:9 and Hab. 2:14). But the foundation of this Kingdom is Jesus Christ and His Ransom (1 Cor. 3:11), and it cannot be built on human development or education merely. The brighter men's minds become while their hearts remain evil, the more perfectly they will put into execution the evil principle of avarice before quoted. All classes of society are now forming into organizations of different kinds to enforce this hideous teaching, their main lines being seen in Capital and Labor agitation and trouble. As I view it, it is an "irrepressible conflict," and will not down, until the various forces have spent themselves. Then, when men give up the contest, God will exalt Himself and fully set up his government (Psa. 46:9–10; Isa. 2:11), and all men will flow into it.—Isa. 2:2.

Thus briefly have I set forth the central thought of "The Plan of the Ages," hoping that my effort will interest you and cause you to give the book careful consideration, Bible in hand. The great importance of the subject under consideration is, I am sure, ample apology for this lengthy communication from a stranger. Very sincerely yours,

W. E. PAGE.

AN EPISCOPAL BISHOP ON BAPTISM

Only when men lose sight of the meaning of the symbol can they descend to such puerilities as the following.

Note also that the "Church" speaks to them, not through the inspired word of God, but by the prayer book ["Rubric"], confessedly of human origin, and which they openly talk of remodeling at an early date.—*W. M. W.*

The clipping criticized by Bro. W. is from the Episcopalian journal called *The Living Church*, and reads as follows:

Bishop Tuttle, speaking of the practice of some ministers in simply sprinkling the head of the person baptized, says: "May I call attention to the fact that the *Church* never in the *Prayer Book* says one word about 'sprinkling.' Her words are 'Shall dip in the water or pour water.' I may, therefore, be permitted to say to the clergy that it is well worth their while to take pains to fill the palm of the hand full of water and pour upon the head when they baptize, in order, first, to ensure that the water does indeed touch the person so as to make the sacrament valid, and secondly, to comply with the exact injunction of the rubricand to help banish the unfounded accusation that we have aught to do with any such thing as 'sprinkling.'"

MR. MOODY ON THE BIBLE

At one of his recent meetings in New York, Mr. Moody quoted this sentiment in beginning his address: "The Bible is a lamp to direct us; a guide to conduct us; a bit to restrain us; a sword to defend us; water to wash us; fire to inflame us; salt to season us; milk to nourish us; rain to refresh us; treasures to enrich us; and a key to unlock for us heaven's gate." All this it is, he added, and much more. The man who came to a meeting to get an anointing that would last a lifetime was compared to the man who ate a breakfast to last a lifetime. Daily, hourly feeding on the Word is necessary, if the soul would grow.

The higher critic and the scientific skeptic would not receive much encouragement at these meetings. From cover to cover Mr. Moody believes the Bible. A man brought a difficult passage to him with this question:

"How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly, I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system that I don't understand, yet I believe them. I am glad there are heights in that Book which I haven't been able to climb. I am glad there are depths I haven't been able to fathom. It is the best proof that the Book came from God."

"But you don't believe in the Old Testament just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. The very things in the Old Testament that men cavil at the most today are the things the Son of Man set his seal to when he was down here, and it isn't good policy for a servant to be above his master. The Master believed these things."

The stories of the Deluge, the Destruction of the Cities of the Plain, Balaam's Ass, and Jonah and the Whale, were next taken up, the objections to them considered, and Christ's own references to these very matters given. Mr. Moody advised every one of his hearers to buy a concordance before luncheon, and then to take up the study of the Bible systematically, prayerfully. He commended highly a study of prophecy, especially those given by the so-called Minor Prophets. Glancing hastily at the prophecies concerning Babylon, Nineveh and Tyre, he showed how one after another had been fulfilled, and added:

"The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. There are over two hundred about him in the Old Testament. Think of those which concern his life on earth: His miraculous birth, not at Nazareth, but in Bethlehem, 'that the Scriptures might be fulfilled;' his dwelling at Nazareth, in Egypt, his riding into Jerusalem, his cruel treatment, his death. The Bible is not worn out, any more than the sun is worn out. Let us study the Book more and ourselves less."

* * * * *

We rejoice that many of God's children are able to stand firmly on the Bible and realize its superhuman wisdom who cannot understand it to any great degree. We are glad that this is, and during all the past of this age has been true. It is a fresh illustration of the Lord's words—"Blessed is he that *readeth*, and they that hear (*understand*) the sayings of this book." (Rev. 1:3.) And now that we are living in "the time of the end," when the knowledge of God's plan, as well as general knowledge, was to be and is being increased, the greater blessing of *understanding* is daily being realized by larger and larger numbers.

Therefore, while commending Brother Moody's faith in things not yet understood, we believe that he would endorse our statement, that none should be *satisfied* with saying, I don't understand and cannot explain certain parts of God's Word; but, knowing that we are in the time of the uncovering of God's truth, each child of God should earnestly seek to grow in knowledge as well as in the grace of the Lord. Alas! too many of the teachers, as well as the church in general, are in the condition mentioned with reproof in Isa. 29:10, 18. —EDITOR.

THE SEVENTH TRUMPET

"Blow ye the Trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Jesus, our great High-Priest,
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Extol the Lamb of God,
The all-atoning Lamb;
Redemption through his blood
To all the world proclaim.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Ye who were sold for nought,
Whose heritage was lost,
May have all back unbought,
A gift at Jesus' cost.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"The Seventh Trumpet hear,
The news of heavenly grace;
Salvation now is near;
Seek ye the Saviour's face.
The Jubilee of Earth is come,
Returning ransomed sinners home."

PERILS AMONG FALSE BRETHREN

2 COR. 11:26.

[Reprinted in issue of July 15, 1906, which please see.]

PUTTING OFF AND PUTTING ON

"Having put off the old man with his practices . . . . put on the new one, being renewed by knowledge according to a likeness of him who created him."—Col. 3:9, 10.

The great work of the consecrated in this present time is this process of putting off the old defilements and putting on the new character. However zealous we may be in our efforts to spread the truth, to enlighten those about us, and to see the great harvest work progressing, we should ever keep in mind this one element of the work, which, to each of us personally, is the all important work; for it is possible that after having preached to others, we ourselves should come short and be counted unworthy of a place in that chosen company to which we are called, and to which we aspire.

Let us then consider what it is to put off the old nature, and how we may put on the new. The Apostle tells us, saying "Put to death, therefore, those members on the earth—fornication, impurity, passion, evil desire and inordinate lust, which is idol-worship; on account of which things the wrath of God is coming." And "Put off also all these—Anger, wrath, malice, evil-speaking, vile words out of your mouth. Do not speak falsely to each other, having put off the old man with his practices."

Here are two sets of evil dispositions to be put to death

by patient and continuous resistance: the one gendered by perverted love, which is idolatry, and the other by hatred. These are the filthy rags of sin with which the old nature is clothed since the fall, and these must be put away. We cannot keep and cherish them and put on the new nature too; we must be washed, cleansed, sanctified by the blood of Christ and with the washing of water by the Word; and then we may begin to put on the new man—the new nature. "As chosen ones of God, beloved saints, be clothed therefore with a merciful mind, kindness, humility, meekness, patience, endurance, bearing with each other, and freely forgiving each other, if any one for some things may have a cause of complaint; even as the Lord forgave you, so also do you forgive."

What a transformation it will make when all of those are put off and all of these are put on! How like the Lord himself, when so cleansed and attired in the livery of heaven! Consider each item of this apparel and daily strive to have it all on. But, "besides all these things, put on *love:* it is the bond of the completeness:" it is the girdle which binds and fits them all close to the person. "And let the peace of the Anointed preside in your hearts . . . . and be thankful."

With such a cleansing and robing comes the delightful refreshment of that peace which passeth the understanding of the old, sinful man. The feeling of spiritual refreshment is akin to that of the natural refreshment when the body has been cleansed in water and clothed in clean linen, pure and white.

Thus cleansed and clothed, we are ready to put on the whole armor of God and to go forth to battle for truth and righteousness. Without the invigorating cleansing and the robing of righteousness, we would be unable to bear the heavy armor; but thus attired the armor fits, and is well sustained; and the man of God, thoroughly equipped, may confidently and courageously go forth to battle.

"ACCEPTED"

I had been sitting alone in the little chapel for some time, busy at the organ in preparation for a meeting, and was about to leave the room, when an old man who had been in the reading-room adjoining came slowly toward me, and lifting his face toward mine, said:

"I like music. Won't you go back and play a little more for me?"

He was eighty-four years old, as he told me afterward. His body was bent under the burden of years, and as I seated myself again at the organ he came and stood beside me, fully ripe, as it seemed, for heaven. He was alive to only one great thought—Jesus, the Saviour and Master!

He had been turning the leaves of the "Gospel Hymns" while my fingers ran over the key-board, and presently he laid the book before me, saying:

"Play that slowly, and I'll try to sing it for you."

Softly and very slowly I followed him, as with a broken voice, often scarcely audible, he tried to sing:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go."

It was little more than a whisper song; but as he took up the words of the chorus a glad smile spread over his face, and his voice seemed to gather strength from his heart as he *looked* rather than sang:

"Precious name! O, how sweet!
Hope of earth and joy of heaven."

It was true worship: the simple, glad expression of a loving, loyal heart. Verily, I sat alone with a saint that day, for as the other verses of the hymn were sung their wondrous meaning was interpreted by the face of the singer, and the vail seemed almost to fall away, revealing to me the things unseen.

I had never seen the old man before; it is not probable I shall ever see him again in the flesh; but his life touched mine with blessing that day, for he had unconsciously brought the Master very near. God's work in the world calls loudly for consecrated talent, vigorous minds, songful voices, physical strength, business tact, enterprise, money and time. We realize this, and perhaps, finding that we have none of these things, think that we have nothing that would be "acceptable in God's sight." He wants the best we have, it is true; but if the best is very, very poor, it is acceptable to the Father, who cares more for the love which prompts our service than for the service itself. There was no music in the old man's voice; indeed, it could truthfully be said that he almost had no voice; but he drew a soul a little nearer to its Saviour with what he had. God owned and blessed his weakness. "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not."—*Selected.*

THE SUBSIDENCE OF MOUNTAINS

Possibly the prophecy that the mountains shall be brought low, and the valleys filled, is to have a literal as well as a symbolical fulfillment. The following which I clip may interest you and others. W. M. WRIGHT.

"According to *La Gazette Geographique* the Cordillera of the Andes are gradually sinking. In 1745 the city of Quito was 9,596 feet above sea level; in 1803 it was only 9,570; in 1831, 9,567; and scarcely 9,520 in 1867. This amounts to a lowering of 76 feet in 122 years, or at the rate of 7½ inches per annum. We are also told that the farm of Antisana has sunk 165 feet in sixty-four years, or more than two and a half feet per annum. This is the highest inhabited spot on the Andes—about 4,000 feet higher than Quito, the highest city on the globe. The peak of Pichincha was, according to the same authority, 218 feet lower in 1867 than in 1745, a sinking of nearly two feet per annum. Assuming the accuracy of these figures, they present a curious geological problem, especially as there is no record of a corresponding change at sea level or at the foot of these same mountains, which descend rather steeply to the Pacific. If the plasticity or viscosity of the earth's crust be such as I have contended in this magazine, it follows almost of necessity that such a mass of mountain land as that in this region of Quito and Chimborazo must be squeezing itself downward into the subcrust of the earth by its own enormous weight. Although the highest of these peaks are not quite so high as the highest peak of the Himalayas, the concentration of elevation in a given area, or, otherwise stated, the mass standing above sea level in proportion to the base on which it stands, is greater than can be found in any other part of the world, and its downthrust is similarly pre-eminent. Such down squeezing and sinking must be accompanied with corresponding lateral thrust, or elbowing that should produce earthquake disturbances on every side. The facts fully satisfy this requirement of the theory, as the country all around the region in question is the very fatherland of terrible earthquakes."

A POINTED APPLICATION

A journalist being called to task for applying the name "Mother of Harlots" to Papacy, and thus implying that all Protestant sects as systems are implicated as harlot-daughters defends himself thus:

"As the individual members of the church of Christ cannot be joined to the world without being counted by the word of God as adulterers against him, so also the church as a body cannot be joined in any way to the power of the world without likewise being declared by the word of God an adulteress and a harlot.

"Let not the professed Protestant churches blame us for this application of the Scripture. They themselves have acknowledged the church of Rome as their mother, and they need not blame us if we call attention to the Scripture description of the family. In the New York *Evangelist* of February 9, 1888, Rev. Charles W. Shields, D. D., of Princeton College, in proving that it would never do, in the re-union of Christendom, to forbid a doctrine of *Apostolic Succession*, said:—'You would exclude the Roman Catholic church, *the mother of us all*, the church of scholars and saints. . . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a *beautiful mother*.'"

POEMS AND HYMNS OF DAWN

As we do not have printing presses and a bindery of our own, but hire our work done, we are more or less dependent upon others. We must therefore ask patience on your part for the volume of Poems and Hymns until about July. Orders will be filled in rotation as received. Those sent in now may not be attended to before July 15th as quite a number are already ahead of them. Order at once. The book will contain 495 pages of poems and hymns by various authors, some of them overhauled and repaired theologically. We believe it is just what all the TOWER readers need and will want. To put it within the reach of all, the price in cloth binding will be 50 cents postpaid or 40 cents per copy by express at your charges. Any one who has been a TOWER reader for a year (and thus shown to be interested in the subject treated) who cannot afford to purchase will be supplied free upon request.

THE MAY TOWER, it seems, was just what was needed and longed for by many of our older readers. The July issue may contain extracts from some very interesting letters it has called forth, which are coming in daily. Not for persons entirely unacquainted with the views represented in the TOWER and MILLENNIAL DAWN, but for use among others who already know considerable of "this way," we consider it and this present issue very suitable. We will supply *free* all that you can judiciously use. You may either order the papers and distribute them yourselves or send the addresses to us, explaining the kind, and we will mail them.

UNDER Bible influence all the finer faculties are expanded, invigorated and elevated; all the purest and best emotions of the heart are refined, exercised, and, ennobled; all the highest, manliest and most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God.

PUT ON THE WHOLE ARMOR AND STAND

All of Satan's deceptions are manifestly aimed in the one direction. As he originally misled mother Eve by telling her that *death* would not be inflicted as the wages of sin, he has persistently stuck to that text since. When death did result and he could not totally deny it, he next tried to persuade the world that the dead are not dead, but more alive than ever when they seem to die. And to prove his lie he instituted witchcraft, which God prohibited and forbade any who at all acknowledged him to have anything to do with.—Exod. 22:18; Gal. 5:20.

Next Satan tried to blaspheme God and oppose the gospel of Christ, the gospel of the ransom and the resurrection, and to cause men to hate God, by representing that the wages of sin is lasting life in torment. His constant course has been to represent the wages of sin as being *anything else* than what God has declared—death.

And today what policy is he pursuing, to deceive? We answer, He is still pursuing those same lines of deception, and opening up new lines to specially deceive any who begin to get the eyes of their understanding opened. Instead of Witchcraft he now has Spiritism, and through mediums instead of through witches he gives pretended communications from the dead, who, God declares, know not anything, whose very thoughts have perished, and who have no hope of life except through Christ and the resurrection. He still has many who hold firmly to his God dishonoring doctrine that the wages of sin is not death, but *lasting life* in torment. He has recently put forward devices and sundry theories, of which Christian Science is a fair sample. This teaches that death and sickness, instead of being realities, and the wages of sin, are merely imaginations. And he is now introducing among so-called "intellectual people" certain doctrines long held in India, called *Karma*, which also oppose God's sentence against sin —*death*.

But while all these have their influence, and all serve to enslave and blind, the great Adversary has a special form for presenting this same lie, "Ye shall not surely die," to the more advanced of God's children—to whom specially we now write. To these he seductively declares: God is too loving to carry out such a threat; eventually every creature will have everlasting life. Ye shall not surely die; for God doth know sin will only make you the wiser and that eventually you shall all be as gods. Just what he said to deceive mother Eve.—Gen. 3:4-5.

Realizing the importance of this subject to all who would hold fast the confidence of their rejoicing firm to the end, and who would not be moved away from the faith once delivered unto the saints, to another gospel, we have devoted a very large space in this number to the consideration of these devices and snares. Put on the whole armor of faith provided in God's Word, that you may be able to stand—and having done all this, stand on the defensive, resisting in Christ's name, and with the sword of the spirit and the shield of faith all the wiles of the devil.

A BROADER LOVE

Some will suggest, Could there be perfect happiness beyond the Millennium if even one mother's son were to die the Second Death?

Let such consider that the love which a mother has for her son more than for others is a more or less selfish love, the outgrowth of present conditions and circumstances. When the race has reached perfection in the times of restitution, the loves now bounded by the narrow family circle will be overwhelmed and swallowed up by a universal love for all the sons of God on every plane of being. Love will then be founded upon the substantial basis of character and intrinsic merit. When perfection is reached the love between the members of the restored race will be the true, pure, unselfish love, more like the love of God. Every mother will love every other mother's son just as she loves her own; the human family will be one family, and all will be sons of God, loving God supremely and each the other as himself. All who have not this spirit (after full opportunity and knowledge), whatever or whoever such may be, will not be recognized as members of the family of God, but as aliens, and enemies of God and righteousness. When people are thus loved for what they really are, and when God's law is the recognized standard, no love will be lost and no sympathy wasted upon those who wilfully prefer and choose evil. When they shall be destroyed from among the people (Acts 3:23) and shall "be as though they had not been," all will realize and fully acquiesce in the wisdom of his law—that wilful sinners shall die. This will be the effect of the broader, fuller love upon all who enter into perfect love and perfect harmony with all the wise arrangements of our just God and Saviour.

Indeed a feeling like this is often experienced now by disheartened mothers whose gray hairs are brought down with sorrow to the grave by wayward sons who have no respect for their counsels and entreaties. How often such say, Would that I had never given birth to such a son.

THE ONE LOST SHEEP SAVED

The parable of the one lost sheep is supposed by some to teach that God will pursue every sinner and ultimately bring the lost one back into the fold of God. But does the parable teach this?

By no means. A sheep, a docile creature, always represents one who wills to be in harmony with God and in the fold. A goat is the Lord's symbol for the wayward and wilful. This is clearly shown in the parable of the sheep and the goats, in which the Lord represents himself as the shepherd of the *sheep* who selects them from the goat class. The parable shows how at the close of the Millennium those found to be sheep will be received into lasting life prepared for such, while all who shall then have proved themselves goats, preferring sin, shall be cut off from life, with Satan, whose servants or messengers they will be considered.

While the Lord died for *all*, and will give all the fullest opportunity to know of him and his fold and his laws for his sheep, and to become his sheep, yet it is those whom he fore-

sees will become his sheep that he is really seeking, as the Scriptures indicate.

In the parable, who, shall we say, are represented by the ninety-nine sheep, the "ninety-nine *just* persons, who need no repentance?" (Luke 15:4, 7.) Surely none of humanity are among these ninety-nine, for "*all we* like sheep have gone astray." (Isa. 53:6.) "There is none righteous, no, not one." (Rom. 3:10.) This parable is wider than some have seen. It includes the perfect angels of God who left not their first estate, who went not astray, who were never lost. Our Lord left these and came to earth to seek and to recover *man* —the lost sheep.

Mankind as a whole is lost—men feel themselves lost and want back to the fold; and as a whole mankind is to be found or brought fully under the tender Shepherd's care, in the times of restitution. But any who, after coming to a knowledge of the truth, after being found and rescued by the Shepherd, follow him not, but prefer to follow Satan, will no longer be counted the Lord's sheep; for his sheep are those who hear his voice and follow him, and only such. And we have every reason to believe that the vast majority of mankind—the one sheep—will be brought back to the fold.

The idea of some, however, that God has a certain amount of pride in the matter and that on this account he will coerce the last one, even Satan, is attributing to God the weaknesses of the one who thus reasons. Human pride and ambition "not to be beat" does indeed so think and act often, but it is not so with God. He seeketh such to worship him as worship willingly, lovingly, in spirit and in truth, and he seeketh not the worship of others.

The Pharisees got that idea once and boasted to the Lord that they were sure of God's favor because they were children of Abraham. But he very pointedly answered that if God could get no better children for Abraham from among his literal sons, he would create children out of stones rather than recognize them, whom he denominated children of the devil, because his course they followed and his works they did.—See Matt. 3:9; John 8:44.

"YE ARE CHRIST'S!"

"Ye are Christ's!" oh yes; I know it! for he bought me with his blood;
And I never can forget it, for he is my Saviour God.
In his hands behold the nail-prints, in his face eternal love.
How I long to be just like him in the Father's house above!

"Life is yours:" oh yes; I have it—having all in God's dear Son;
He began "the life" within me, and he'll work till all is done.
His eternal mind inspires me. breathing through his holy Word,
So I'm resting in the keeping of the Spirit's voice I've heard.

"Death is yours:" oh yes: but vanquished—for "the Son of God" has died:
With his righteousness I'm clothed; in his life I'm sanctified.
He is coming soon to take me, so I'm watching at his gate;
As I long for his appearing, I am serving while I wait.

"Present things!" oh yes; I use them as I cross the ocean's foam,
On the voyage of life's journey to my Lord's eternal home.
His own guide-book is my treasure, and his life boat cannot sink;
Christ, the Captain. gives me daily more than I could ask or think.

"Things to come:" O depths of riches! all God's promises are sure;
And through these I'm made partaker of the life which shall endure.
In the "Times of Restitution" of the "all things" he hath made,
I shall evermore behold him in the light which cannot fade.

"In the world:" I live above it—all the mammon with its load;
For I've found the "Enoch" secret—how to walk along with God.
Through the day I walk with Jesus, and at night sleep on his breast:
I just tell him all that presses, and he gives me perfect rest.

Do I glory? Yes; I know it, for there's no "perhaps" with God;
All my *ifs* and ***buts*** are buried, with my sins, beneath the blood.
Christ is risen. He lives in me; and all power to him is given;
Thus, he'll use me for his glory till he takes me home to heaven.

—W. *Luff.*

SATAN'S DEVICES

"We are not ignorant of his devices."—2 Cor. 2:11.

When we mention Satan's snares for the "feet" of the Christ, we of course do not refer to literal snares, but to doctrinal ones; nor to the literal feet of our Lord, but to his symbolic feet—the last living members of the elect church not yet glorified. Nor will any expect to see Satan personally preaching or publishing deceiving errors: on the contrary, Satan's devices and snares are operated by men; and as far as he can manage it so, by moral men, or such as have, or have had, some character or standing in connection with the cause of Christ. And indeed some who are his active servants are totally unaware of the fact, and are themselves deceived by his devices, as the Apostle suggests. (2 Tim. 3:13.) Nevertheless, his servants you are to whom you *render* service. (Rom. 6:16.) As an illustration of those who betray the truth from bad, selfish motives, consider Judas, who betrayed the Lord for thirty pieces of silver. Woe unto that man and all like him: it had been better for such never to have been born; for such a life proves a miserable failure.

As illustrations of those who served Satan ignorantly, consider Peter and Paul. Peter became Satan's agent and mouthpiece unwittingly when, neglecting to be humble and to remember that he was to be taught of the Lord and not attempt to be his instructor, he began to try to persuade the Lord not to yield himself as the sin-offering. (Matt. 16:23.) And our Lord's answer shows that he regarded Peter for the moment as the unintentional servant of Satan, whose bad counsel, if followed, would have been a violation of his covenant. Paul, too, was a child of God, a Pharisee of the strictest sect, jealous for God's law and devoted to its service at the very time that he was actually in Satan's service and opposing God's plan by persecuting the church of Christ. He was blinded by false religious teaching and thus got into Satan's service; and yet, as he tells us, at that very time when he was so actively serving Satan, he verily *thought* that he was serving God. In both of these instances (and we believe it will be so in every instance where the motives are right and only the head at fault), the Lord had mercy upon them because they did Satan's work *ignorantly;* and as an evidence and means of mercy he *rebuked* them sharply and painfully. Had they not been honest, humble men they would not have received the Lord's rebukes as they did, but would have endeavored some how to justify themselves and their fellows and would ultimately have gotten farther and farther away into error instead of becoming, as they thereafter did, the mightiest of his servants. Therefore, as the Apostle exhorts, if any find himself in error, instead of attempting to justify it and prove it right, let him remember the Apostle's words: "Humble yourselves under the mighty hand of God, that he may exalt you in due time." —1 Pet. 5:6.

We have given this sketch of what is it to be a servant of Satan, in order that we may not be misunderstood when referring to Satan's devices now, in our day. We do not attempt to say which of those whom Satan is now using are used ignorantly, like Peter and Paul, nor which may be entering heartily into the work of seducing the body of Christ with a kiss of feigned love into the power and service of the enemy. God alone knoweth the heart; and the Lord, not we, must judge of the *motives* prompting the action. Nor can we determine the measure of guilt and the punishment due for it in individual cases; but it is the duty of each one of God's children to judge for himself acording to God's Word as to what is truth and what is error; and it is the duty of each to the extent of his ability to help others to see the truth, discern the error and stand firmly upon the Word of God and not be removed by the

traditions and theories of men, which, as snares, on every hand, the enemy is causing to be spread for the "feet" of Christ. Satan must be regarded as the real foe, the real instigator of the errors, no matter who is his willing or ignorant agent.

One of these devices or snares, and one which at first sight certainly appears to be harmless and even benevolent, yet which *leads* into error, is the theory that God has foreordained the

EVERLASTING SALVATION OF ALL

This has at first a charming sound to those whose minds are just liberated from the narrow views of "Orthodoxy." The impulse of all is to say, "Praise God for all his gracious plan." If he has declared in his Word that all men shall be everlastingly saved, who could desire to have it otherwise? So say we all. We want to know, however, that it is God's Word and plan that we are building on, and not merely the generous impulses of our own hearts.

Believing a thing or disbelieving it will not affect the facts, and we want something more than fancy as a basis for faith. We have learned, too, or should have done so, if we are Christians of development and experience, that our ways and thoughts are not always God's ways and thoughts; and therefore we need to submit our ideas of justice and wisdom to God's ideas, as expressed in his Word.

Well, let us see what God says on this subject. And let us remember that God speaks to us of the principles of righteousness by his *own conduct*, as well as by the word of his inspired servants in the Bible.

But before examining what the Lord has to say on the subject, let each ask himself, "Am I perfectly willing to look at the matter just as the Lord presents it?" If his Word shows that all will be saved everlastingly would we accept it gladly and teach it? Or would we combat it and endeavor to twist the words of inspiration to the contrary. And, on the other hand, if his Word shows that all will not be saved everlastingly, what then? Will we with equal cheerfulness accept the justice and love of God as far higher and wiser than ours, and esteem our contrary ideas as erroneous misconceptions? Or will we try to force our ideas into the Scriptures and to twist and turn all the contrary passages to meet our ideas?

In approaching God's Word in the study of these or any questions, it is the same as though we approached him in prayer. To obtain our request it must be the heart's desire. Our own will and preference must be dead and buried, so that we shall have no other desire than to hear God's Word and make it ours. Let each one prayerfully do this before going further in this investigation.

Now, to begin with, "Does any passage of Scripture declare in so many words the *everlasting* salvation of all men?" (Look this up in your concordance.) No; not one passage.

Next, what passages might be so viewed as to seem to *imply* this, or to furnish some ground for such an *inference?*

The following would seem to be the only ones from which such an inference even would be deducible:—

(1) "We trust in the living God, who is the Saviour of all men, specially of those that believe."—1 Tim. 4:10.

(2) "Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2:4.

(3)—"Therefore, as through the offense [sin] of one sentence came upon all men to condemnation; even, so, through the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5:18.

(4)—"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."—Rom. 5:21.

(5)—"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

(6)—"The gift of God is eternal life through Jesus Christ, our Lord."—Rom. 6:23.

(7)—"The last enemy that shall be destroyed is death."—1 Cor. 15:26.

(8)—"He will swallow up death in victory."—1 Cor. 15:54; Isa. 25:8.

We can find no other statements than these, throughout the entire Bible, to even give a color of truth to the claim that the Bible is full of it. And remember that all that can be said on that subject aside from what can be built reasonably and logically upon these statements of the Bible is merely deceptive sophistry and not in any sense the Word of God's testimony.

Now let us examine these statements which some claim as ground for the inference that God's revealed plan is that all men are to be saved everlastingly. Is the inference tenable under critical examination? Let us look at each statement in order with its context, and see just what it means and settle once and forever whether any of them support such an inference, even.

We say, settle it, because a condition of uncertainty is not a condition of faith. And it is our duty to have settled convictions of truth, convictions so rooted and grounded in God's Word that we cannot be moved therefrom.—See Col. 1:23; 1 Pet. 5:10.

(1)—This text shows clearly two classes of saved ones, the first, "all men," including the last, those who "believe," who are specially saved. All men, we know, lost life in Adam; and according to God's plan our Lord Jesus tasted death *for* every man; and therefore, in due time (either in the Gospel age or in the Millennial age) *all* shall be saved or delivered from that lost condition of hopeless condemnation, by being brought to a knowledge of Christ's redemptive work and the reconciliation and restitution thereby made possible for them. Each is thus made *safe*—saved from the condemnation to destruction which Adam's sin brought upon all. We who now accept of God's plan in Christ speak of ourselves properly as *saved* now: we are brought back into God's favor and recognition and according to God's promise and provision, all who become obedient to the Son of God shall be specially or lastingly safe. On *such* the second death shall have no power. Thus seen, this statement signifies that God saves all men from the loss experienced by all in Adam's fall, and will make that salvation special or lasting to those who *believe*. The word believe here does not signify to give general assent or have a knowledge; for *all shall know* of God, from the least to the greatest. The Greek word here rendered believe is *pistos* and its signification is *trusty* and *trusting*. Thus it is to the *trusty* and *trusting* ones that God shall work out special or lasting salvation. Nothing in this text, therefore, teaches the *everlasting* salvation of all.

(2)—The second text above quoted is in the same line exactly as the first. It recognizes, first of all, that men are *lost*, and thus agrees with our Lord's words that he "came to seek and to save [recover, restore] that which was lost," referring back directly to the failure of Adam and the condemnation to death and fall from perfection there brought upon all men. Next it shows what God's will is with reference to those lost ones: He wills that they shall be recovered from that lost or cast-off condition into which all fell through Adam's sin, and that they each and all shall come to a clear, full knowledge of the truth—that they shall come to see clearly what sin is and what its penalty is, death; and what righteousness is and what its reward is, life. Because this was God's *will*, he made provision for carrying it out? How? By providing in the sacrifice of Christ a *ransom-price* for Adam and all that was lost. But was any *everlasting* thing lost? Evidently not: its being lost, proved that Adam's life was not everlasting life. And the saving or restoring of men back to life and to favor and harmony with God (all that was lost) evidently is not, therefore, the giving of *everlasting* life. The everlasting continuance of the restored life depends upon the everlasting obedience of the restored beings—just as it did with Adam. Hence, God's further provision is, that after thus saving men from Adamic death he will have all men come to a full *knowledge* of the truth. And as they thus come to a knowledge of the truth, their responsibility toward it increases, and thus the knowledge brings trial or testing. And as Adam was tested, each one *saved* from the Adamic condemnation is to be tested and finally proved worthy or unworthy of life. Those ("the elect") found worthy under the severe trials of the present age will, at the close of this age, receive life in its highest form—inherent life, Immortality, as partakers of the divine nature. At the end of the Millennial age, all who shall pass their trial successfully will be confirmed in their possession of life everlastingly, while those not found worthy, and therefore not written in the book of life, will be destroyed. This destruction is symbolically termed the lake of fire, and is called the *second death*, because they had already been rescued through the *ransom* from the first or Adamic death; and thus their destruction then, as the penalty of their own sin, is distinguished from the first death or destruction in which all shared and from which it was God's will to save all through Christ. We find nothing here to teach the everlasting salvation of all men.

(3)—This text refers to how all of our race come under the dominion of sin and its penalty, death: not willingly, neither by any fault on God's part, but by the transgression, offense or disobedience of Adam.

It shows, also, how God arranged that through the obedience of Christ even unto death, on behalf of all, all might be justified to life. And it is to grant all men a full opportunity to attain unto a justification (or merit) of lasting life, that God has made the provision so ample, first by saving or *ran-*

soming all from the power of the grave; and second, by bringing all to the fullest knowledge of the truth. And the Millennial reign of Christ is not only the period in which this full, clear knowledge is to reach the masses of men, but it is the period of *judgment*, or *trial*, (Acts 17:31) to see how many, under fullest favor and greatest possible opportunity consistent with righteousness, will attain *unto justification* (merit) *of* LIFE EVERLASTING. We find nothing therefore in this text to teach the *everlasting* salvation of all men.

(4)—This text is a continuation of the thought of the foregoing one (3). The Apostle here *contrasts* the reign of sin and death during the 6000 years of the permission of evil, with the coming 1000 years reign of righteousness and life. The tendency of the reign of sin was always *unto* death: and so, too, the tendency of the reign of righteousness will always be *unto* life. But even as now sin does not *reign* in all (Rom. 6:12), so that some now, in heart, *pass* from death unto life notwithstanding the reign of sin and death, so in the future (as indicated by the *contrast*), though the reign of righteousness and tendency toward life will affect all, some then will *pass* from the general condition and in heart will be disaffected. And in the end of that trial—in the harvest of the Millennial age—a testing will take place which will clearly manifest all who *at heart* are opposed to the perfect law of God. And such shall "be destroyed from among the people."—Acts 3:23; Rev. 20:9.

(5)—Adam was appointed to be the father (life-giver) of the human family; but losing his right to life himself, when he disobeyed God, he has been unable to carry out his commission to fill or people the earth; for, like himself, all his progeny are *dying men* instead of *living men*. Had God created two head men or fathers and had only one of these sinned, then only that race *in* the sinful head or father would have died with him because of his disobedience. All should see *how*, in what manner, all men are *in* Adam, and therefore die. This should be clearly seen before going farther in the study of this text, because it is *even so*, that all *in* Christ are to be made alive. No man can be made alive *in* Christ or *through* Christ except by coming *into* him and through him. There is no other way to come to life and no other name given than his. When the knowledge of the Lord fills the earth and all come to an understanding of the truth, they will see that "He that hath the Son hath life, and he that hath not the Son of God hath not life"—hath no right to or promise of life. (1 John 5:12; John 3:36.) All who would have life in that age must become *children* of Christ, begotten of truth. (Isa. 9:6.) And just as *all* in Adam died, lost life, *even so* with *all* in Christ, they shall *all* be made alive—reach a state or condition of perfection and freedom from death. Surely nothing in this text teaches that all will be kept alive *everlastingly*.

(6)—This text not only shows that everlasting life is a boon, a favor, a special gift, but it teaches that there are certain limitations surrounding it. It is not common or given away regardlessly, but under the limitations and conditions of the New Covenant. It is given only *through* Jesus Christ, our Lord, the Mediator of that New Covenant. Thus again we are reminded that only all *in* Christ shall be made alive, and all not in him "shall not see life."—John 3:36.*

The remainder of this text should never be forgotten, either. The entire verse declares that God is willing to give the gift of life *everlasting* only to those who accept it in and through Christ and on the condition of worthiness of everlasting life, which he as the appointed judge shall decide at the close of the Millennial age, the general trial or judgment day. For all others than those who accept the gift upon the proffered terms—righteousness—God declares he will pay the proper wages of sin—death. Surely nothing in this text teaches that *all* will be everlastingly saved.

(7)—The thought here is the same as in the foregoing text. We were reconciled to God by the death of his Son, hence in his due time the power of death over us shall be broken. To this end the Millennial reign of Christ has been appointed. During that age one after another of the curses and evils of the present time will be destroyed—most of them at the beginning of that reign, in the great time of trouble by which it shall be introduced. The one enemy which shall longest have a footing is Adamic death. It will continue to have a measure of power until near the close of the Millennium—not that people will then sicken and die as now, through weaknesses inherited; but though mankind will be getting stronger mentally, morally and physically, and nearer perfection and life, as they conform to the rules and regulations of the New Covenant, yet as any imperfection of mind or body is so much of death, it is evident that in this respect this Adamic death will be the last enemy to be banished and destroyed; for its last taint will not be gone until there is not one of the human family imperfect or in any manner under the control of Adamic death. If any are in death then, it will not be because of inherited weakness, but because of *wilful sin* of their own. And God does not offer any degree of life to such.

Adamic death is classed as an "enemy" because it has a hold upon some who are already reconciled to God by the death of his Son. And many others, also, who will become reconciled when brought to the full knowledge of the truth, are held by it and hindered from full harmony and communion with God and full obedience to his laws of righteousness. For this reason the *ransom* was provided and all are released; for God is not willing that any creature of his who *desires* good should be held back, or to any degree hindered from the same. God wills, therefore, that Adamic death shall be destroyed and that all shall go free from that sentence and that all shall have full knowledge and an individual trial for life.

The death which will come upon some (few, we trust and believe), as the result of their own wilful sins against clear light, will not be an enemy in God's sight, but the honorable servant of righteousness, executing the just decree of the King of kings. Nor will it be the enemy of any of those in harmony with God who will rejoice to see his will done in cleansing the universe from all whose ways are an abomination in the sight of God and all the lovers of righteousness.—Rev. 21:8.

The trial in the end of that age is briefly stated in Psa. 1:15. "The ungodly shall not be able to *stand* in the judgment [they will *fall*] nor sinners [be permitted to continue] in the congregation of the righteous." It will be an everlasting blessing to all the righteous that the wicked will not be everlastingly perpetuated. And the second death, which will cut them off from life forever, will be the friend of God and of righteousness and of all in harmony with these. So, then, the "enemy," death, that Christ will destroy during the Millennium, will be Adamic death, and this text can in no sense or degree be used as a proof of the *everlasting* salvation of all.—Isa. 25:8.

(8)—This text also refers to the Adamic death. This is clearly discernible from the context. (1 Cor. 15:12-18, 26.) It therefore is no proof whatever that the restitution standing, given to all in Christ, will be maintained in the trial of the Millennial judgment and forever. This passage the Apostle quotes from Isa. 25:8. It is a pen picture of the blessings to be accomplished during (not after) Christ's reign of a thousand years. Verse 6 refers to the mountain or kingdom of Christ, in which God shall provide a feast of blessings for all mankind. Verse 7 declares that the shame (sinful weaknesses) of all and the shade (sorrow, gloom—"vail") of all shall be swallowed up in the blessings of that day. Verse 8 declares that even death itself shall yield to the powers of that King and the laws of his kingdom, and all tears shall be wiped away (just as the Book of Revelation also pictures it), and then to be of the Lord's people will no longer bring reproaches and dishonor and persecution. Thus, in this as in every place, the Lord does most positively declare his intention to utterly destroy Adamic death, from which his death ransomed all—it "shall be rendered powerless" to hold any back from obedience and life; it shall be no more, when all are thus freed from its condemnation and bondage and given full liberty and choice of life as Adam had before his condemnation.

But notice that it is not the Second Death which is here or anywhere represented as being destroyed, but the death whose baneful influence was spread over all people—the Adamic death. Note also that this death being destroyed by the release of all out of it would not hinder any so released from dying the second death as the penalty for their own wilful sins, when on trial. On the contrary, chapter 26, continuing the same picture of the Millennial reign, indicates that the second death will be the just retribution for wilful sinners. Verses 7-9 show that the way of the upright and the path of the just will be made level, and they shall delight therein; for it is what their souls longed for even in the night of sin. Such shall seek the Lord early in that Millennial morning, and all the inhabitants of earth will learn perfectly what righteousness is and what are its rewards. Yet verse 10 shows (just as Matt. 25:41-46 and Rev. 20:10 and many other passages do) that even then, with fullest knowledge, some will not learn (*to love*) righteousness. In the land of uprightness (Christ's Kingdom) will he deal unjustly, and will not recognize the majesty of the Lord's law. Lord, when thy hand is raised high they shall not see: oh! that they might see thy zeal for the people and be ashamed: yea, the fire shall devour them, thine enemies.

* [See June 15, 1919, issue critical examination covenant articles.]

The sum of this testimony then is, that God hath ordained and fully provided for

A UNIVERSAL SALVATION, BUT NOT FOR ITS EVERLASTING CONTINUANCE EXCEPT TO WORTHY INDIVIDUALS

Not only do all of God's promises attest this to be his plan, but all of his arrangements and dealings agree to the same testimony. He condemned all through one man's disobedience (and gave all an experience with sin) *in order* that he might have mercy upon all through another one. And his provision of mercy is that the one who redeemed them shall establish a reign of righteousness in the world and grant to all the fullest knowledge of it and its workings, that thus their previous knowledge of sin and its workings may be offset by an equal knowledge of righteousness and its results, in order to a full, fair trial of each individual, to prove whether he prefers the fruits of the spirit—meekness, gentleness, patience, love; or whether he still has sympathy with the evil disposition which led to all the present woe, and which if permitted to work would lead to similar results again, viz.: pride, envy, selfishness. The tests which the Lord will provide will, we may be sure, be equal to the emergency. In the close of the thousand years reign of Christ, when men have reached perfection of being and when they have full knowledge of right and wrong, Satan will be permitted a measure of liberty (having been restrained during that reign) in order to test these so highly blessed, to prove which of them are worthy of everlasting life. None are worthy of that great gift and none will get it except those who, when possessed of all that knowledge and ability which all by that time will have attained, will stand the test of God's perfect law. And it is in order to give that test that Satan will be granted "a little season" of permission *to deceive* and thus to test all. It will not be a deception as to what *is* right and what wrong, but they will be deceived into supposing that they would not be interfered with or punished for the wrong. Just such was mother Eve's deception: she knew all along what God had forbidden and that disobedience would be sin, and that God had pronounced the penalty of death against sin. Her deception did not therefore lessen her guilt, and evidently consisted in supposing that God either could not or would not inflict the penalty pronounced.

Because of the inexperience of his creatures and their little knowledge of him and of the wisdom and justice of his laws against sin and all disobedience, God provided a redemption from all the evil results of that transgression and has arranged to give each of them a fresh trial for everlasting life, so that even the experience of that transgression and fall shall be valuable to the groaning creation when the time for their trial individually in Christ's kingdom shall come. But how different it will be in the close of the Millennium. The very knowledge and experience lacked in the first trial will be theirs, with the same perfections of mind and body, and hence that test will be final. If they do not *hate* sin, if they have the least sympathy with it, after all their experiences with it and its results, if they do not *love* righteousness and its blessings so that they delight in it, they are not in heart union with God and would be unfit to graduate into the ages of glory to follow where no sin nor any who love sin in any degree will be permitted to enter.

Get the thought clearly in mind, that God's mercy in Christ consists in redeeming and restoring to the race all that was *lost* in Adam. Ask yourself whether Adam possessed and lost *everlasting* life. If he had possessed *everlasting* life, he could not have died. What then did he possess, and what did he lose, and what does Christ propose to restore to all?

We answer, Adam possessed life in a perfect degree and had the promise of its everlasting continuance if he *stood trial* successfully. (And we have no reason to suppose that he would have been tried no more if that one trial of the forbidden fruit had been passed successfully. We believe that, before passing Adam into an everlasting condition, God would have given increasing tests of obedience with increasing knowledge until the test of fidelity would be complete). Adam, therefore, perfect but inexperienced, was enjoying *a trial* for lasting life, the results of which, if successful, would have proved him worthy of life everlastingly, and if unsuccessful would prove him unworthy of life, worthy of death. This trial was cut short, all share in God's offer of life as a reward of obedience was lost, and the sentence to death was incurred, by the act of disobedience. By paying the fine or sentence (death), for Adam and all in him, our Lord Jesus secured for all men a *renewal* of the trial, a *renewal* of the offer of lasting life to the obedient. In securing for all another *trial* or opportunity for proving themselves worthy of life everlasting, our Lord Jesus redeemed for the whole race, by his own blood (death), the very thing lost. To enable men to stand trial under the most favorable conditions possible, the Redeemer will make known his salvation to all, and will restore to perfection all who desire life, gradually, during the Millennium, schooling and disciplining them the while, so that before their (second) test shall have passed, they shall not only be perfect in powers, but perfect in knowledge and experience also.

Nor should we judge of the Lord's methods and laws by the standards adopted among fallen men, which permit all to live whose liberty would not be dangerous to society. The ideas of fallen men, upon what is a good condition of society and safe laws for its regulation and upon who would be fit to enjoy its blessings and be considered a good member of it, are very different from God's view of the same. (Isa. 55:9.) And among men the standard of *good* differs greatly. Some would class all who refrain from murder, profanity, liquor and tobacco as good and worthy to go beyond the Millennium and have everlasting life. Others would be more exacting and would suggest that in addition all filthiness of the flesh must be put away, all evil speaking and malice, and that tempers must be controlled, if the fair perfection of God's Kingdom would be maintained and his promise realized that there shall be no more sorrow or pain.

But, dearly beloved, even this last estimate falls far short of the perfection of heart that God will require of all who shall pass into the everlasting condition beyond the Millennium. It will be for the good and everlasting happiness of all who shall enjoy the everlasting conditions he is preparing for those who love him, that he will demand *perfection*, of all who shall enter it. And not only *perfection* in outward conduct, but *perfection of heart*—every desire and plan and thought, as well as every act and word, must be fully subjected to the Lord's plans and wishes, which are perfect.

We realize this when we come to a full appreciation of God's law, under which all will be tested. Our Lord explained that grand law—so just and perfect and good (Rom. 7:12)—when he declared that it was briefly comprehended in one word, Love; and it is of two parts: "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy mind, with *all* thy being and with *all* thy strength;—and thou shalt love thy neighbor *as* thyself." Ah! how grandly perfect that law. How perfectly safe it will be to introduce beyond the Millennium, into the *everlasting* state, such of the then perfectly restored race as shall be *heartily* in accord with that grand law of Love. In hearts where such loyalty to God controls, no room for ambition such as Satan manifested will be found, seeking to usurp authority and honor. (Isa. 14:14.) In such hearts no strife to be greatest will find place; and no disposition to rule over or be served by another, but rather in honor to prefer one another. And such even as would *prefer* the present unequal conditions of wealth and poverty, princedom and serfdom, and who would not greatly prefer the new state of general blessing and equality, would, by that law of Love, be condemned as unworthy of everlasting life and worthy of the second death. Such, if permitted to live, would be dangerous to the future good and liable, if an opportunity were ever presented, to establish for the future an aristocracy and caste, contrary to the laws of God's Kingdom and a continual menace to the joy and blessing and peace of all his perfect creatures.

EVIDENCE SUFFICIENT FOR SOME

For some the above examination of the Scripture testimony on this subject will be quite sufficient. They will see that it is God's word and they will want no other way or plan than his. Loving God with *all* their hearts, and with *all* their minds, they will permit no will or thought of their own to oppose his. And many, if not all such, will at once see the *reasonableness* of God's arrangement as presented and the unreasonableness of any other, and thus their loyalty to God and to his plan will be rewarded by clearness of mental vision. To thus see clearly the why and wherefore and the grand outcome of the Lord's plan was not the privilege of God's saints in past centuries; but those who could not then see clearly all the reasons and the results were blessed in holding on to the first principles of the gospel—that sin is a terrible thing in God's sight, that the *ransom* given by our Lord was needful, and that all released by him must fully conform their wills to his laws if they would have the everlasting life promised. Now, however, God is preparing his people, forearming them, as it were, for the great conflict between truth and error, which his word declares is due to take place in the close of this age. Increase of knowledge and awakening increase of thought upon all subjects bring increased thought upon God's revelation of his will and plan. The crumbling of long cherished errors of every sort tends to shake confidence in everything

that is old, and God therefore prepares his faithful ones by granting increased knowledge of his will and plan. This in symbol is aptly termed the sealing of the servants of God in their *foreheads*—intellectually. (Rev. 7:3.) And all this clearness of vision, so satisfying to all whose only desire is to know the will of God, is the result of this sealing and is for your joy and comfort and strengthening in the truth; that you may be able to sing with the spirit and with the understanding also:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said?
You who unto Jesus for refuge have fled."

Yet some, whether because their wills are not fully submitted to God's will we judge not—God judgeth, not we—have not submitted themselves to these plain statements of God's plan, but have gone about to establish a plan of their own (Rom. 10:2-5.), which they modestly (?) think a better one. And of course they succeed in satisfying themselves as to the invulnerableness of their own arguments and theories. And God permits them to do so; just as he has all down through the Gospel age permitted false theories. And they of course quote Scripture to prove or to give seeming support to their theories, just as every false system or doctrine of the church has been bolstered up by misapplied and misinterpreted *isolated* statements of Scripture.

This method of deceiving themselves as well as others, by building an argument upon a word or sentence of the Bible, regardless of the fact that such theory would be wholly out of harmony with the remainder of the paragraph or chapter, has long been the method of all errorists. Not only are the errors of Christendom, which separate God's people into various sects, thus supported, but whoever will read the theological discussions of past centuries should be struck with the same—even going back as far as Satan quoting isolated passages, out of harmony with their connections, to deceive our Lord during the forty days temptation of the wilderness.

But as it is the will of God to permit errors to take their course to test and to manifest those loyal to him and his word, so it is also his will that such errors be met with the truth and their unscripturalness exposed, not for the sake of such as are *wilful* and want their own way regardless of God's way, but for the sake of such as really at heart have no will of their own but merely desire to know the Lord's plan, whose *heads* only may be temporarily confused by the sophistical theories referred to.

For the benefit of such, then, and as a forearming of others to whom such theories have not yet come, we will in the succeeding articles examine some of these erroneous views. Let all remember, however, that we have already in the foregoing article examined every Scripture passage even *seeming* to teach the *everlasting* salvation of all, and have found them with their contexts not only not teaching thus, but opposed to the idea. So what we shall now discuss are not passages which really teach or seem to teach thus, but isolated statements which, by twisting and turning out of their connection and true meaning, they would make serve their purpose instead of clear statements.

And notice, too, that all these efforts are to build upon isolated statements and perversions *a theory* outside the Bible, which cannot be supported by any line of argument inside the Bible.

"TO BE CARNALLY MINDED IS DEATH"

ROM. 8:6.

This is one of those isolated statements used to sustain a portion of a theory, the outcome of which is to prove the everlasting salvation of all. How? Why? Why should any one desire to use any passage wrongfully? And how could this scrap of one verse be useful to such a theory?

In answer, we ask, Why have all errorists quoted portions of Scripture to prove their various theories, so that it has become a by-word with scoffers that the Bible is an old fiddle and that any tune may be played upon it? They see how each denomination selects a few proof texts and entrenches itself behind them; but they do not know and God's children do not generally realize that the texts are misused, that the whole passage or treatise would stand no such construction. It is, alas! too true that hundreds of passages have been quoted to prove, often, the very reverse of what their writers intended, as the context would prove if referred to. But a theorist anxious to establish his theory is often not particular to examine the context to see if it would justify his construction; and many of God's children are not sufficiently studious to criticize every theory by God's Word and to examine every text quoted by a teacher to see if its context will sustain his application of it. These, like the world, are of the opinion that the Bible is a fiddle upon which any tune may be played, and they want to hear all the tunes and choose the one which suits them best. But this is all wrong. The Bible taken as a whole, and each text considered in the light of the discourse of which it forms a part, plays but the one tune—that grand and harmonious melody, the song of Moses and the Lamb—the Love of God and the redemption and reconciliation provided in Christ.

No better text could be found, perhaps, than the one under consideration, as illustrating this very common way of *wrongfully* playing different tunes from God's Word, by human manipulation. In the first place it has been misused by "Orthodoxy" for a long time to support one false theory, while now it is being drafted into service to prove another and exactly opposite theory. And all this because the common translation happened to give an obscure form of expression which permitted the passage to be used with a seeming fitness to their theories, and because they could find none to fit better.

"Orthodoxy" has long used this statement, "To be carnally minded is death," as an offset to God's statement in Eden when he pronounced the penalty of disobedience to be death. "Orthodoxy" had the erroneous theory that everlasting torment is the penalty of sin, and would not accept of God's plain testimony, and this obscurely translated passage has long served their purpose to give them a reply against God's plain statement, "The wages of sin is death:" And they reply, "Yes, but not the death you think of, not the usual death which all die, not cessation of being." With their view of death a man can die, become carnally minded, and yet live on and on forever in torment. Thus they have seemingly justified their error in their own minds and held captive all who trusted implicitly their teachings without looking up the Scripture testimony on the subject.

But those who sought God's testimony found that God had declared positively what the penalty of sin should be in Adam's case and in every other case; that his general law against sin is—"The soul [being] that sinneth, it shall die." (Ezek. 18:4.) These, too, remembered Paul's explanation of how death (Rom. 5:12-19) came through Adam's disobedience and as the penalty of that disobedience; how we are redeemed from it by that very same penalty, death, being executed upon our Lord Jesus, who became thus our Redeemer; and how he is as a consequence to rescue all from that death penalty by a resurrection of the dead. Then turning back to Genesis to see how God has stated the penalty, they are left without a shadow of doubt by God's own explanation of his death sentence upon Adam—"Dust thou art, and unto dust shalt thou return."

Now, we see the same blind translation made to do duty again, as God's people are getting free from the error of supposing everlasting torment to be the wages of sin. It is brought forward with its false application, as a new proof that *real* death is not the wages of sin.

But why? What object can they have? Surely these do not as the others want a support for a theory of everlasting torment? No; they want it for a prop to the very opposite theory—that all men shall attain to everlasting life.

In what way could the disproving of actual death as the wages of sin help their argument or theory? In this way: If it be admitted that God once tried Adam, to test his worthiness of everlasting life, the inference is plain that this will be God's method with every creature, for he is no respecter of persons and declares that he changes not. And it implies, too, that Adam had a will of his own and that God did not coerce it but let him have and follow his own free will, and thus, by choosing obedience or disobedience, choose between the clearly stated rewards of these. And of course, again, the inference is plain that if Adam was judged by a trial of his will without God's interference, so the judgment of the whole race (Matt. 25:31-46) will be, similarly, a judgment or trial of their wills without God's interference.

And, further, the admission that Adam was tried for life, and that disobedience brought the penalty prescribed—loss of life, death—implies that when all men are tried or judged the penalty for wilful sin of each one will be just the same as in Adam's case, death—"Dust thou art and unto dust shalt thou return"—"the soul [being] that sinneth, it shall die." For there is no escape from the conclusion that if God's law con-

demned one sinner to extinction of life, the same unchangeable God and the same unchangeable law would condemn any wilful sinner to the same penalty in the end of the world's trial, at the close of the Millennium.

Furthermore, it is well to know that the Scriptures (Rev. 20:9) foreshow that at the close of the Millennium some will be found (after all their favors, of instruction and restitution to perfection and experience with both sin and righteousness) unworthy of everlasting life, because found shortcomers when measured by the perfect golden rule of Love. And the fact that these, rescued by Christ's ransom-sacrifice from the *first death*, are at the close of the *second trial* (an individual one) sentenced to the *second death* makes it evident that the two death sentences must be the same in kind. Hence, their theory that any who fail in the end of the Millennial age will be tried over and over again until all have been forced to the condition of everlasting life must fall if the second death, the penalty of failure in the second trial, were admitted to be the same in kind as the first death, the penalty of the failure under the first death—*unless* it could be somehow made to appear that the first death was not the actual loss of life and return of dust to dust. Hence the effort is made to prove from this text that carnal-mindedness is the only death—the only penalty of sin.

This, then, is the object of the *teachings* (not teachers) we are examining and reproving as false. They for this reason use this portion of the text under consideration to prove that the wages of sin is not and never was *loss of life*—never was the death of the soul or being. To serve the needed argument the text is turned thus: If to be carnally minded is death, then *death* must be the condition of carnal-mindedness, hence, the wages of sin is carnal-mindedness and not literal death, not extinction of being, not the return of dust to dust.

And straightway, without noticing the poor translation upon which they are about to build so much and on the strength of which they are about to cast aside so many plain statements of Scripture; without noticing that the application they are giving to a part of the sentence is not only out of harmony with the entire argument of the Apostle, but out of harmony with the remainder of the same verse, they begin to build upon it their theory. They reason and build, thus, with reference to

THE SECOND DEATH.

The first death, the penalty of the first failure in the first trial in Eden, was a *death to righteousness* (a ceasing to be righteous), a state of carnal-mindedness; the second death *may* be a death to carnal-mindedness (a ceasing to be carnal minded), a state of holiness. Or the second death *may* mean that those who experience it at the close of the Millennial age will be again sentenced to wages of sin—carnal mindedness, and be again on trial repeatedly in ages after the Millennial age until they finally crucify their carnal minds. Either theory regarding second death will *do*, and they care not which is accepted so long as it is one which would support their theory, no matter how much common sense and Scripture would thus be antagonized.

Furthermore, if such a definition of death can be established, to their own satisfaction, it will harmonize another feature of their theory, which is that Christ Jesus our Lord

WAS NOT THE SUBSTITUTE FOR ADAM, AND DID NOT PAY HIS PENALTY FOR HIM.

For this, too, has a connection with this theory of everlasting salvation for all; and to retain the latter the former *had to be denied*. How? Why?—Do you not see? If it were admitted, as the Scriptures so plainly teach, that our Lord Jesus gave himself as the ransom price or substitute for Adam, to cancel the penalty of death—destruction, extinction of being—that came upon him and that through him came upon all, and that he did this when he died the just one *for*, or instead of, or as a substitute for, the unjust Adam,* and that he thus made reconciliation for iniquity according to God's will, it would effectually settle the theory they are so bent upon establishing, viz.: the everlasting salvation of all. Therefore substitution must be opposed, though they know or ought to know that the Greek word *huper*, occurring nearly one hundred times and variously rendered in the English (for, for the sake of, on behalf or, instead of, etc.), answers to our word substitute and in many instances could have no other meaning. But all will not at a glance see *why* it would be necessary to deny that Christ bought us with his own precious blood (death) in order to uphold the theory of the everlasting salvation of all. Therefore we briefly show why.

If it be admitted that the transgression of Adam brought a condemnation which could not be gotten rid of except by the payment of the penalty [death] for him by a substitute or redeemer, then it would as clearly prove that those who by wilful sin come under the penalty of death the second time could not be released from the second death penalty without another payment of *their* ransom price. And then, too, it will be remembered that it was because only *one man* (Adam) had been tried and sentenced by the law of God that the sacrifice of *one* (the man Christ Jesus, who gave himself to carry out the Father's gracious plan) was sufficient, and by settling the condemnation of the *one*, in whom all others were unwillingly involved, the legal *ransom for all* was given. But it would be different with those who die the second death, for each one of them will have had an individual trial (just as in Adam's case), and each so sentenced will be sentenced for himself (as saith the Prophet—Ezek 18:4, 20). So if it were God's plan to redeem men out of the second death it would require a *separate ransom-sacrifice for each individual.*

The inconsistency of such a supposition, as well as the Apostle's statement that "Christ dieth no more," are proofs to any sane mind that hope for wilful sinners sentenced to the second death cannot lie in the direction of *paying their ransom for them.* All can see that while it was consistent that God in indicating his justice and upholding his law should, in love for the strayed sheep, provide *one* willing sacrifice for all at Calvary, it would be inconsistent, absurd indeed, to talk of a Calvary intensified ten, or a hundred, or a thousand, or a million of times, according to the number of wilful sinners condemned to the second death.

Nor can any one show the slightest promise of God to do anything more for those who go into the second death, as the result of their second trial (the first *individual* trial except to Adam and Eve). Nor can the slightest *reason* for any release from the second death for further trial be urged; for it must be admitted that the Millennial day is the one appointed for judging or trying the world (See Acts 17:31; Rev. 20:6; 1 Cor. 6:2), and it must be admitted that the conditions during that period of trial will be most favorable—with evil bound and the knowledge of the Lord covering the earth as the waters cover the sea. And who dare dispute that Jehovah's Anointed One, whom he hath appointed for the very purpose of judging the world righteously, in that appointed day, will do the work properly and fully in the appointed time, or that he who loved the lost sheep so that he gladly laid down his life once on their behalf will give them anything less than a *full, just trial?*—so full, so favorable, so just, that it will need no further judging or testing to determine definitely which, after full knowledge and opportunity, are "sheep," followers of Christ's example of meekness, love and obedience, whom God desires to bring into his everlasting fold, and which are wilful, rebellious "goats," followers of Satan's course of pride and disobedience, and therefore unworthy of the gift of everlasting life, and whose everlasting cutting off from life, by destruction in the second death, will be the best thing for themselves and especially of advantage to the millions who then will be lovers of righteousness, lovers of God and lovers of each other.

So then we see—what? We see that an erroneous theory, even though it has not one text to give it a shadow of support, if accepted and tied to, leads the would-be teachers of this, their own brand of "new light," first to overlook the great mass of the Bible's testimony on the subject of sin, its penalty and its only remedy, and secondly to deny the real penalty and the real remedy and to pervert the plainest statements of God's word to accomplish their object.

We know not the amount of guilt that attaches to such a course—we know not how much a defective sense of justice may have to do with it—we cannot know to what extent such teachers are deceived by the very sophistries they are using to deceive others. But while not even *wishing* to pass sentence upon any fellow creature, and realizing our inability to allow for all the extenuating circumstances, we do nevertheless judge of the doctrines by the rule of God's word. And the writer can and does judge of himself, that if he should,

* Some one will perhaps ask how he was *instead of*, or a substitute for Adam, since Adam also died. We answer that God's argument is that the wages of sin is *lasting death*, and that Adam never could have been set free from it and the sentence to it, which was upon him from the time of his disobedience, except by the substituting of one in his place in death. For this reason our Lord Jesus became a man and gave himself (as a man) a ransom or corresponding price for Adam; that Adam and all his children might be released from the sentence and from the penalty of his transgression. The manhood then laid down as our substitute is still dead and will never be restored. Instead of manhood the Heavenly Father gave our Lord Jesus a new, a higher nature—made him, a sharer of his own divine nature.

with the light he has, ignore God's plan and thus wrest the Scriptures and teach others so to do, in order to establish a theory, it would be a terrible crime. And the claim that Christ's *death* was not the ransom price for Adam's sin, in order to prove that wilful sinners could be forgiven without a ransom, would, in the writer's case, be denying the blood of the Covenant, wherewith he was sanctified—made holy and acceptable and fit for the high calling. And we "warn" (Col. 1:28) every fellow member of the body of Christ not only to take heed not to accept any theory that does not, in harmony with the context, prove itself from God's Word, but more—to be very certain in coming to the study of God's Word that his heart is entirely emptied of self-will and plans which he wants to see carried out, and that every thought and desire is brought into captivity to that will of God, which is being worked out by him through Christ. (See 2 Cor. 10:5, 6.) Be assured, that if you have a theory which you *want* to prove to yourself, the great adversary of God, who from the first has been a deceiver and misrepresenter of God's Word and plans (Gen. 3:5), will be ready to assist you in every conceivable manner. Whereas, if sincerely desirous of knowing and holding only what God reveals as his plan, he will just as surely not leave you without some helping hand, some index finger to guide you into the truth. Listen carefully for the voice of the Shepherd. His sheep will do this and will not follow strange voices—false doctrines—but will quickly know to flee from them.

THE REAL MEANING

As we have suggested, the translation of the verse already cited (Rom. 8:6) is faulty. But while this is true, the poor translation is not so much to blame for the error based upon the verse as the wrong condition of the hearts (*wills*) of those who, to find support for a theory, so readily seized upon half of Paul's sentence and hastened to apply it in opposition to the known general sentiment of Scripture, without noting either the faulty translation or the opposition of the context to the theory which they sought to build upon it.

The faulty translation (Rom. 8:6) reads: "To be carnally minded is death;" and remember that the inference drawn is that the *death* which is the wages of sin consists, solely and only, in being carnally minded. The Greek word *sarx*, here rendered *carnal*, occurs one hundred and thirty-nine times in the New Testament, and only twice it is blindly rendered *carnal* (in the above text and in Heb. 9:10). It is generally rendered *flesh*, as in other verses of this same chapter. (See verses 1, 3, 4, 5, 8, 9, 12, 13.) The word *sarx* does not mean sinful at all, nor sinful flesh; it means *flesh*, simply and only, and is used in reference to Adam and Eve before they sinned (1 Cor. 6:16) as well as after; and twenty-five times it is used in referring to our Lord's flesh, which was perfect, spotless without blemish. (See John 1:14, and 6:51, 52, 53, 54, 55, 56, and Heb. 10:20 and 1 Tim. 3:16.)

The expression "carnally minded," in Rom. 8:6, therefore signifies merely *the minds or will of the flesh.* Since the Apostle well knew, and had long taught, that *all* mankind had fallen from perfection through Adam's disobedience, and that all as a consequence were unsound, not only morally but mentally and physically as well, he did not need to distinguish between the will of the flesh as it would be if perfect and the will or preference of the flesh in its fallen condition; for he had already instructed them that he and they and all the fallen race had tastes, appetites and desires of the (depraved) flesh, which, if gratified, would lead to further degradation.

The sense of the passage is not difficult to discern if it be read in connection with the chain of discourse of which it forms a part, at least from Chap. 7:18 to 8:15. Other translations may assist (Rotherham's, the Diaglott, or the Revised Version); but the common version is simple enough when it is known and remembered that the phrase, "the carnal mind," should be rendered "the mind of the flesh" or "the will of the flesh."

For the sake of making clear the Apostle's argument, let us paraphrase briefly the epistle to the Romans, down to 8:15, amplifying as we reach the eighth chapter. First, Paul would have the believers at Rome know that the reason for his not having visited Rome to preach the gospel was not because of any shame, or any feeling that the gospel of Christ would not stand the light and criticism of Rome, then the capital city of the world, as well as that of the less notable cities of Asia Minor, which he had visited and evangelized. He declares himself not ashamed of the gospel of Christ, but ready, when the way should open, to preach it boldly in Rome also.

Next, he proceeded to answer objections and doubts liable to be raised by Jewish converts among the Romans. He shows that the ignorance, superstition and degradation prevailing were not the result of imperfect work on God's part in creating the people so. He declares that no such excuse can be allowed (Chap. 1:21 to 2:11); he *shows* that men are themselves to blame for their degradation, and that the Jews, too, are involved in sin under God's perfect law and would be condemned as unfit for lasting life as surely as the Gentiles. For as the Gentiles, without the law given at Sinai, were sinners and degraded, and died (punished) under sentence of some law aside from Sinai's law, so they (the Jews) who had received the law of Moses had been condemned by that law and had not escaped death nor obtained any right to further life.

He argues (Chap. 3) that though no Jew got life under Moses' law, and therefore all were in a state of condemnation as complete and hopeless as Gentiles, yet the Jew got some blessings through that Law Covenant—though lasting life was not one of them. He got a clearer idea of God's will from the Law, as well as a knowledge of his further gracious purposes from the testimonies of the prophets; yet all that he then learned, instead of justifying or proving him worthy of God's favor, only showed more and more how firm a hold sin had gotten and how impossible it is for any one with an imperfect organism and its depraved tastes and desires to live an absolutely perfect life, and thereby to commend himself to God. The more they learned of God's law the less they felt like saying—"Lord, I am perfect in thought, word and deed; there is nothing whatever unholy or selfish in me; I am therefore just such a one as thy law declares shall have lasting life." On the contrary, the law revealed most clearly the fact that all are sinners, that all are unworthy of divine recognition and favor; for all have sinned and come short of what would glorify God. So then the Law given to Israel, and under which they were *condemned*, served to prove to all men, what God already knew, that no man in his fallen condition is worthy or could make himself worthy of lasting life under the only conditions upon which God will give that blessing.

Then the Apostle shows (Chap. 3:21-26) how God provided in Christ a propitiatory-covering [See Rotherham's translation and foot note.] for all who exercise faith in the blood of the New Covenant—declaring to such the remission of sins past, and at the same time showing God's righteousness in the entire procedure—his justice in sentencing all the fallen ones as unworthy of life, and his justice, too, in the reversal of that sentence and the granting of life to some through the redemption provided.

He proceeds to show that though Israel had expected every blessing and advantage through their law, God had the larger plan of *favor* through Christ all along; and this fact he shows by references to the promises.

Next he discusses the standing of all who accept Christ, and shows how they are cleansed in Christ from all the defilement brought upon them through Adam's transgression.—Chap. 5.

Chapter 6 shows that in thus justifying us, or imputing to us a righteousness not actually ours, God's intention is not to have us continue in sin, but rather to set us free from its condemnation in order that we may now begin to use ourselves in God's service and to strive against all things in us opposed to his perfect will. This setting free from sins past and from their just penalty, and making continual allowance for the weaknesses of the flesh which we have inherited, is not to be construed as a change of God's attitude toward sin and wilful sinners, but as an opportunity for those desiring harmony with God to show by their strivings against sin and for righteousness that *in heart* they fully approve his perfect law and delight in it, and that if they *could* do so, they would rejoice to have every word and thought and act obedient thereto. Such desire not to follow the will of the flesh but to follow the Spirit or will of God. For those who live in *accord* [and have no battles] with their flesh [which is depraved] indicate their preference, while they who live in accord with the spirit show their preference. Therefore, the preference of the flesh means death [the just sentence of the law], but the preference of the spirit means life and peace [the reward of obedience to the law of the spirit of life in Christ Jesus, which relieves such from condemnation on account of weaknesses of the flesh inherited from Adam]. For the preferences of our [depraved] flesh are in opposition to God; for the flesh is not in harmony with his law, and indeed it cannot be; and hence those whose existence is fleshly cannot please God.

But you [the consecrated] have not your existence in the flesh, but in the spirit, if truly the spirit of God dwells in you. And whoever has not Christ's spirit [disposition or mind] is not his. But if Christ is in you, the body is indeed dead as to sin [not reckoned of God in considering your case] but the spirit [intention or new will] has life [reckoned to it] because of its righteousness.

Moreover, if the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also make alive even your mortal bodies, by the dwelling of his spirit within you. In a word, it will take far less of God's power to quicken your mortal bodies [reckoned dead] to activity in his service, than it took to raise Jesus from the dead; and as surely it will have an increasing influence upon your body, bringing it more and more into a course of righteousness.

So then, brethren, you see we do not owe anything to the flesh [it brings us no advantage, present or future], that we should desire to follow its leadings and be its servants. Quite the contrary, indeed, we see that if we live according to the will and leading of our flesh, which is depraved, we shall die, but if we live according to the spirit, according to the renewed mind or spirit of Christ, we shall thereby obtain a great blessing—we shall live. Because as many as are guided by the spirit of God, the same are God's sons.—Rom. 8:14.

* * *

Following thus the Apostle's argument, we see that the sentiment expressed in verse 6 is reiterated in verse 14, and that the thought of giving a new definition to death—that the *death* which results from sin *is* a carnal mind—is an absurd as well as a false interpretation. Quite to the contrary, it teaches that if we live after the flesh, *i. e.*, if we obey the will of our sin-depraved and death-condemned flesh, even after we have come to a knowledge of Christ, and after we have come under the new arrangement of the law of the spirit of life through Christ, we shall die the second death, the result of our preference or choice of the things that are contrary to the law of God. But as many as accept of Christ and partake of his spirit of obedience, and whose minds or spirits prefer the things of God, and seek to overcome and put an end to the depraved desires and weaknesses of the flesh, and to bring every thought into subjection to the will of God—these, under the Law of God which now judges only the spirit of intention of those in Christ, will receive lasting life.

But, the Apostle urges (Chap. 7), do not get a wrong impression of the Law given at Sinai. Do not think of it as an imperfect or unjust law which God found would not serve its purpose and from which, therefore, he released you. On the contrary, it was a good, just, perfect law; and only because of your inability to keep it, has God in his mercy released you from its obligation and placed you for a time under conditions suited to your infirmities. It has ceased to be over you through God's favor, he having all along intended the plan of justifying all sinners freely, through faith in Christ. When you begin to think of how the Law failed to be a blessing, you should realize that the fault was in yourselves and not in the Law. It demanded righteousness and you were unable to fill the requirement actually. Thus by the law comes the appreciation of what sin is, and of how our race has become enslaved to that terrible master, Sin, whose commands we are unable to fully resist, even though we despise them. (v. 15.) Then, in this very fact that we see and desire a perfection that we are unable to live up to, we attest that God's law, which demands perfection, is a proper, good law, and that the fault lies in ourselves.

But this very fact, that we desire to do better than we are able to do, proves that the fault is not in our wills, but the result of Sin's enslavement of our members. This is very evident, for the will represents us as individuals, and the will desires righteousness and approves God's perfect law. But it is frustrated often, and cannot control the Sin-enslaved body. And as a result of the mind or will being subjected to God's law, and the body being weak through the fall and enslaved to Sin, those things which our minds and God's law disapprove are constant snares and besetments. As a result, we often do those things which we disapprove, and leave undone many things which we approve of.—Verses 16-23.

Thus, if we come back to look at God's law given to Israel, we find it was just and right in condemning us, since we are constantly condemning ourselves as imperfect, in its light. Is there then no hope? Must we perish because we cannot obey God's law, when we really desire to do so but are prevented by this poor body over which Sin and death gained control through the fall? Surely this is a wretched condition to be in, desiring righteousness and its reward of lasting life, but unable to grasp the prize because the will is fettered to the sin-degraded body? O! is there no help? Must we die?

Ah! yes, there is help; God foresaw this very state and desires to rescue and bring to everlasting life all who thus hate sin and despise and strive against it in themselves. Thank God, this very deliverance has been provided. Our Lord Jesus died, and rose, and lives, to bring about this very result for all who are thus minded. It was the transgression of God's law by Adam that brought separation from Eden and from God's favor, and a sentence of death, resulting in the mental, moral and physical decay and death of himself and his race, under Sin, his new master. And God's way, by which his love operated to rescue us from the control of Sin and death, was, first, by payment of the legal penalty or sentence against Adam and his race, under which Sin and death held power or authority; and secondly, as a result of this *redemption* from the dominion of Sin and death by the Lord Jesus' death, he shall restore to physical perfection all of the class described, who with their *minds* serve the law of God, and who desire full deliverance from the control of Sin and death.

Thus accepting of Christ Jesus as the Redeemer, and trusting him for the new bodies promised in God's due time, we see God's way out of the difficulty from which we could never extricate ourselves. Thanks be to God for this way of salvation through Jesus Christ our Lord. So, then, we can realize that while with our minds (our wills, our hearts) we serve the law of God, even though with our flesh we to some extent obey the laws of Sin, yet for the reasons stated (God's grace in Christ's redemption) there is no longer any condemnation to those who are *in Christ Jesus*. All who have this new standing come under new conditions. As all *in* Adam were, under his sentence, brought under the control of sin and death, so all who now are *in* Christ Jesus, the Redeemer, are in God's reckoning brought under a new arrangement and judged according to their spirit, mind or intention, and thereby declared worthy of life.—Rom. 8:2.

Thus we see that though God's just, good law could not acquit sinners, no matter how much they abhorred their sins, nor grant lasting life to imperfect, erring beings, yet, without violating that law, but on the contrary upholding it, God has accomplished the work in another way, namely, by the sending of his own Son, in the same form (or nature) as the flesh which Sin had gotten control of, and on account of Sin. He with (or by) his flesh sentenced Sin, the great enslaver, to an overthrow; that thus the just requirement of the Law might be fully met by us who are in Christ Jesus.

Thus seen, Rom. 8:6 not only does not teach what some, out of all harmony with its context and in great violence to itself, attempt to make it prove, but it proves the very reverse—that only such of mankind will be everlastingly saved as receive of Christ's spirit, mind or disposition; only such as become sons of God.

But it must be borne in mind that only the few yet know of the ransom given by our Redeemer and Lord; only the few therefore know that *now*, in the strength of that atonement, they may have peace with God; that God will accept of them according to their spirit or intention, and that coming into their willing hearts by his power and truth, he will work in them mightily and use even their sin-depraved bodies in his service. The great mass of mankind as yet knows not of God's gracious plan. And since such could neither reject nor accept what they did not know of, God's gracious provision is that they all shall hear and appreciate the case fully. He will pour out his spirit [his power, his influence] upon all flesh; all shall be brought to a knowledge of the truth, and all shall have fullest opportunity to make a choice between the law of God which leads to life, and the law of sin which leads to death.—1 Tim. 2:4-6.

WHAT IS SIN? AND WHO IS RESPONSIBLE FOR ITS EXISTENCE?

Before answering, it is but just that we explain the necessity for answering questions so simple that even "a babe in Christ" should have no difficulty with them. Nor would any need assistance, were it not that the great deceiver has misled some who, instead of needing help, ought for their time to be teachers of the truth. This claim which seems to be deceiving some has the same general characteristic of all Satan's deceptions namely, that the wages of sin is not death, and that the soul that sinneth shall not die. This theory, like the one just examined, has for its object the establishing of the doctrine that *all* men will be *everlastingly* saved. But though the result intended to be proved is the same, the method or theory for proving it is different.

This theory declares that God is the author of sin; that

he made man and his surroundings such that sin *could not* be avoided. It claims, too, that sin exists today in all its various forms and shades as the direct result of God's exercise of his omnipotent power which no man is able to resist. It declares that the world of mankind are the clay and that God is the potter; and that every curve and kink and wrinkle, mental, moral and physical, found in men, is as much the work of God and the manifestation of his pleasure as the kinks and twists and turns on a piece of pottery are the evidences of the power and will of the potter who formed it. It, therefore (and consistently with this foundation—if the foundation will stand), proceeds to say that as the clay was powerless to resist the potter, so poor, frail, finite humanity is powerless to resist God's will and whatever shaping toward sin or toward righteousness he may give it. The argument proceeds to claim that since God has *caused* men to sin they are no more responsible or punishable for their sins than the potter's vessel is blameworthy for its shape. Hence the conclusions reached are, (1) that God could not punish men by death or in any other manner for sins that he alone was responsible for; and (2) that as God has been thus causing sin for 6000 years (To show how much sin and misery a God can produce—(?) he will, by and by, turn about and show all men how much good he can accomplish by working over the clay of humanity into beautiful and perfect shape. And for the same reason that he succeeded in creating sin, God, it is claimed, will succeed when he undertakes a work of righteousness, and will make every member of the race incapable of sin.

This wonderful, absurd theory of course claims to have Bible support. It and many other theories would have no weight among God's children, to deceive any, were it not for this. So this theory twists four texts of Scripture to answer as support or premises to rest upon. When we examine these we will find them misapplied, perverted, and really teaching no such thing.

These proof texts are as follows:—

(1)—"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"—Rom. 9:20.

(2)—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. 8:20.

(3)—"I form the light and create darkness: I make peace and create evil. I, the Lord, do all these things."—Isa. 45:7.

(4)—"Shall there be evil in a city and the Lord hath not done it?"—Amos 3:6.

Slim proofs these, to be the proofs of a doctrine charging the Almighty with being the direct and intentional author of sin. We need not cite the hundreds of texts to the contrary—that God is of purer eyes than to recognize iniquity, and cannot look upon sin with allowance; that he is holy, just and good, and "his work perfect." (Deut. 32:4; Job. 37:16; Psa. 18:30.) Nor need we cite the frequent declarations of Scripture, that sin is contrary to God's laws and that whoever willingly) commits sin is of the devil. We notice, however, that according to this false theory God not only made man so bad that he could not avoid sin, but that he actually caused him to sin. If so, who was the sinner? Surely not man, who could not resist God, but God the irresistable one, whom they declare the creator or instigator of sin. And if this be so, who deserves the punishment due for sin? Surely not man, if, as this theory claims, he was the mere dupe, the mere puppet who carried out the sinful designs of God. Who but God could deserve punishment according to this blasphemous theory? And how terrible a punishment would be due such criminality could be measured only by the terrible suffering thus brought upon his helpless creatures. Nay, more, what a hypocrite this theory would make of God. For six thousand years he has been denouncing sin, declaring that man is the sinner, threatening penalties and declaring his pity for them in their fallen state—even sending his Son to be a sin-offering on their behalf, "make an atonement for the *sins of the people.*" If we shall now find that all these are falsehoods, told to deceive mankind, and that God is the *real* sinner, it will surely be a great discovery. But if it is true, surely the Bible would be the last place from which to expect proofs of it. If God be such a great fraud and deceiver, he surely would not tell it on himself. To suppose that he has done so would be to charge him with folly as well as with sin.

But let us examine the above texts and see whether they prove what is claimed.

(1) Rom. 9:21—We must consider this text in the light of the whole argument of which it is a portion. Paul is showing that though God's promises were handed to Israel, and though they understood that they were for them only, God had a perfect right to make such selection as he saw fit, for the high-calling to joint-heirship with Christ. He was not bound to take that nation. He had never said that all of that nation should fill this position. He had, on the contrary, shown through the prophets that only a remnant would be worthy of this honor and that all of nominal Israel were not the real Israel referred to in his promise.

Paul is justifying God's course and showing that since it is a *favor* that he is about to grant, and not a justice (a privilege of sharing with Messiah in the great work of dispensing still other favors and blessings), he had a perfect right to do what he chose with his favors. God had a perfect right, had he so chosen, to have selected only a part of Israel to honorable service in his great cause and a part to a less honorable share, or to no share at all, even if they had been all exactly alike, and all equally adapted to his work and equally pliable to the moulding influences he exerts through his truth, his providences, etc. He had already shown his right in this direction in the choice of Isaac to be of the line in which the blessing should come, and the rejection of Ishmael's line or family. Likewise he chose Jacob as the line instead of Esau, though both were sons of the same parents and he might have chosen either line. Nor can it be claimed that God's choice of Jacob above Esau, as the line or family through which he intended to favor and bless the world, was a choice dependent in any degree upon character: for God's selection of Jacob's line was declared before his birth. And not only has God thus chosen to use certain persons in his service to honor his name, but he can select and has at times selected others for other places, for the illustration of his power. For instance Pharaoh: in him God raised to power in Egypt a man who more than others was a hard and determined man, that the bringing of Israel out from a cruel bondage should not only furnish a just punishment upon Egypt, but also manifest God's power of deliverance against all opposition. In addition God made in the deliverance of Israel under Moses and the overthrow of Pharaoh a type of the ultimate deliverance of all his people under Christ from the bondage of Sin and the power of the devil, whom Pharaoh typified.

But though God had the *right* to make as absolute selections as those mentioned, when selecting those whom he will use as the "promised seed" through whom he will bless all nations, yet he has not done so. The selected ones are not entitled to the honor by reason of ability to do the work to be done, hence are selected according to favor (grace); yet there is a reason why they are selected, namely, their faith and obedience to the light and ability enjoyed.

Here, then, we have the proper view of this passage, and we see the fallacy of using it to prove that God now makes all people sinners, vessels of wrath, and by and by will make all vessels of honor possessed of everlasting life. The Apostle's argument has nothing whatever to do with salvation, but has to do entirely with the high-calling. The fact that Esau and Ishmael were used to typify those who fail to attain the high-calling (Heb. 12:15-17) has nothing whatever to do with their chances of attaining *life* during the Millennium. And the fact that Pharaoh and his hosts were used to typify the overthrow of Satan and his hosts by no means proves that they will be of those destroyed in the Second Death. God merely used them as typical vessels of wrath. They were already under sentence of death through Adam, and their day of judgment or trial for everlasting life will come under Christ's Millennial reign. They only represented the real vessels of wrath (those who sin wilfully after coming to a knowledge of God's gracious plan in Christ), just as Moses, Isaac and others were used as the typical vessels of mercy representative of those through whom God will manifest his mercy during the Millennium. The application of this text, then, as a proof that God caused any man to sin, is wholly wrong.

(2) Rom. 8:20.—This passage except the last two words is well shown in Rotherham's translation to be a parenthesis, which, so far as the argument is concerned, could be omitted, but which is thrown in as an explanation of the statement of verse 19. Rotherham translates verses 19, 21 (we here omit the parenthesis) thus:

"For the eager outlook of creation is ardently awaiting the revealing of the sons of God, in hope that even creation itself shall be freed from the servitude of corruption into the freedom of the glory [or glory of the freedom] of the children of God."

Thus seen, the hope is not *God's hope*, as some have imagined. Hope is a quality which belongs to finite creatures. It would be improper, therefore, to say that God subjected the world (creation) to frailty, *in hope* that he could do something for them. God never hopes: he knows. Where perfect knowledge exists, there is no more room for hope.

How beautifully simple the connection between verses 18 and 21 when this word "*hope*" connects them, and the remainder of verse 20 is recognized as a parenthesis. For long years all creation has been waiting and longing for relief from pain and death, and dreaming of a "Golden Age," when all things will be desirable. Life-giving balms, elixirs of life and healing springs have, for long centuries, had their places in fictions which expressed the longing hope of the groaning, dying world. And still "hope springs perennial in the soul;" men are still longing and hoping amid their groanings for "a better day coming." Some look for it in one way, and some in another; but very few are looking in the right direction. Nevertheless, what they are groaning for and hoping for is coming, and, as the Apostle declares, will come at the *manifestation* of the sons of God who are now being chosen—the Church.

What, then, is the meaning of the 20th verse as a parenthesis, without the words *in hope*—"(For Creation was not made subject to vanity [frailty] voluntarily, but by him who put it under)"—? It is now very simple and easily understood. Mankind, longing and hoping for a better state of things, for deliverance from bondage, to pain and death, did not voluntarily choose this dying state, but got into it by some one else's act. By whose act did they come into this condition of trouble, this bondage of corruption, from which they are longing to be free? Paul answers: I have already answered this question (Rom. 5:12) and declared that it was by the act of Adam that all mankind became subject to death, the bondage of corruption.

So, then, nothing in this passage supports the theory that God compelled the sin, under the penalty of which creation groans—quite the contrary.

(3 and 4) Isa. 45:7 and Amos 3:6.—These passages teach the same thing. But notice that they do not speak of sin, but of evil. Sin is always an evil, but evil is not always a sin. A great trouble, disaster or calamity is an evil, but not a sin. As illustrations of the two kinds of evil (sin and calamity) mentioned in the same connection and in contrast notice Jer. 19:3, and 36:3. See also Isa. 47:10, 11.

God's dealings with the Jewish nation were in many respects similar to what his dealings will be with the world in general during the Millennial age. Those nations and individuals who seek to make progress and to obey the Lord will be blessed, and others will be chastised. Thus God dealt with Israel, his typical kingdom. If the people of any city or tribe got into a state of idolatry or other gross sin, God would send a plague or other chastisement for their correction. But so long as they endeavored to walk in God's statutes, he preserved them. This was in accordance with the Covenant he had entered into with them at Sinai. Read carefully Leviticus, 26th chapter, throughout, for a detailed enumeration of the calamities (evils) which God declared would follow their neglect of his laws, and for the blessings which he promised if they should obey them.

It was with reference to those calamities (evils) which came upon Israel, that our Lord spoke to them through Isaiah and Amos. He would not have them lose the lesson. They should know, and he here tells them, that he brought the evil upon them purposely; that no matter what accidental evils might happen to other nations, no accident could occur in their case. He would carry out his part of the Covenant with them to the last—every blessing, and every evil, just as promised.

Now, with this view of these texts, which cannot be disputed, is it not evident that they do not support the blasphemous claim that God is the author of sin? We think that all candid minds will concede this, and we write for none other. With Paul we say, "Let God be true (righteous) though it prove all theories to the contrary to be falsehoods." If there is one thing above another which every well balanced heart and head should rejoice in, it is *justice*. To attempt, by such teaching as that referred to, to rob God of this quality is sacrilege of the vilest sort, and blasphemy the most atrocious.

Yet this is what is done by those who claim that he is the author of sin, and that man is merely his dupe. If we so believed how could we worship God, or how trust him for the future? If capable of perpetrating so great an injury to mind and body as we see sin to be, might he not be unjust enough to try it again in the future? If we believe that God unpityingly caused all the misery of the present time, needlessly and causelessly, and without its being merited by mankind as a penalty, how could we feel certain of any good thing for the future? If man was not the sinner—if God was the sinner and man merely his tool—God has been guilty not only of injustice, but of fraud, hypocrisy and lying. For God has declared man the sinner, he has declared that he doth not willingly afflict the children of men, and that it is *our* sins that have separated between us and him, and that the only way in which he could receive us back was by *ransoming* us. He therefore sent his Son, who died for *our* sins and who rose for our justification. But if the theory we are criticizing be true, God was the only sinner and the only one who needed to be justified.

But why proceed to argue on this line further? God's dealings, promises and threats, revealed in Scripture, everywhere recognize man as having a free will, a will which God refuses to coerce. Else why promise, exhort and threaten? What avail would threats or promises be to men if they were mere machines, overmastered and compelled by God to do right or wrong irrespective of their own will or choice. It is because man has a will of his own that *experience* can profit him. If man has not a free will (if God now forces him to sin and will by and by force him to righteousness), then the past six thousand years of sin and trouble were utterly useless, for experience could be of no value to a creature who has not a will of his own.

Our confidence, on the contrary, is, that because man has a free will, the sad plight of sin and death, with all their train of consequences, will, through God's abundant mercy in Christ (through his two fold work—ransom and restitution), result in the full appreciation of both good and evil, right and wrong, to the end that so many as will choose to do right may live and be blessed everlastingly.

"THE tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping."

"WHOEVER makes the truth appear unpleasant, commits high treason against virtue."

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"I WILL DRAW ALL UNTO ME"

"Now is the judgment of this world: now shall the prince of this world be cast out [*i. e.*, the judgment or testing of this world is now about to begin—the testing which shall result in casting out the present prince, Satan, who now dominates the world and who sways fallen men by ignorance, superstition, fear, etc.] And I, if I be lifted up from the earth, will *draw* ALL *unto me.*"—John 12:31, 32.

It seems strange that so simple a statement as the above can be differently understood by God's children. Our Calvinistic friends see in the word *all* no more than the elect, and in the word *draw* they see nothing but force or compulsion. Our Universalist friends get the *all* right, but hold the same erroneous view of the word *draw*.

Our Arminian friends, on the contrary, though they get the correct view of the word *draw*, namely, to constrain, or to exert an influence upon, but not a compulsory influence, nevertheless fail to get the true sense because they do not allow the true meaning to the word *all*. They see that *all* are not drawn now, and know nothing of the greater work of constraining love, in the Millennial age.

When, however, the passage is examined by those who have clear views of God's great plan of the ages, all is harmony, and no necessity is found for either belittling or exaggerating the meaning of such simple words as *all*, *draw* and *unto*. (The Greek word here rendered *unto* is *pros*, signifying *toward*.)

The passage predicts that though our Lord's death by crucifixion (verse 33) might seem like Satan's victory, it would really be the beginning of his overthrow, who for so long had held humanity as blinded slaves in sin, superstition and ignorance. While it looked like the defeat of the Son of man, it really was not; it led to his exaltation and power, whereby he should in God's due time free men from bondage to sin and death, and grant to all an opportunity of life—to *draw* all away from error and from love of sin and the service of Satan, to himself, and to obedience to him as the great ruler whom God has appointed. As the Prophet, Priest

and King appointed of God to destroy sin and to restore to perfection all who will yield themselves to the drawing influence of the truth, he shall be exalted in his Millennial kingdom. Many who should know do not know that our Lord has not yet begun this work of drawing men unto himself. Thus far he has been receiving such only as are drawn to him by the Father's promises through the prophets, etc. His work of *drawing* will not begin until the Millennial kingdom has been established—not until the Father's promises have drawn out from the world a little flock to be the bride, the Lamb's wife.

All of God's dealings with his intelligent creatures are on this principle of drawing, persuading and constraining, and not of compulsion. During the Gospel age the Father himself is the one who draws or persuades to righteousness by his truth. Our Lord Jesus attributes to him all the drawing of the present time, saying, "No man can come unto me except the Father which sent me *draw* him." The Father's work is to draw or call, and to select from among the called the "little flock" whom he shall accept with and under Jesus Christ to be partakers of the divine nature, to constitute his kingdom, and to bless and draw all the families of the earth, during the Millennium.

REBECCA A TYPE OF THE CHURCH

This, as the Father's part of the work, is beautifully illustrated in the type of the calling of Rebecca to be the wife of Isaac. Abraham typified the Heavenly Father, Isaac, the Lord Jesus, and Rebecca, the Church, the Lamb's wife. Not Isaac, but Abraham, called Rebecca to be Isaac's joint-heir. As Abraham sent Eliezer as his honored representative and servant with instructions how to select the proper person, and to draw or influence her to come with him to be Isaac's wife, so God has sent forth his Spirit—the spirit of his truth and the power of his truth—to call or draw, not all, but merely a desired class—such as gladly receive the messenger and willingly forsake their father's house (the human family), to become members of the divine family.

Abraham did not send his servant to call or *draw* any maiden whom he should meet, but, on the contrary, charged him strictly that he should not fetch one of the daughters of the Canaanites, but one from among those already related to him. So God does not call or draw sinners (represented by the Canaanites, to whom Eliezer was not to go,) to this high position of joint-heirship with Christ, but only such as are already *justified*, in harmony with God—friends of God.

The servant, in representing his mission and calling the bride, always spoke in the name of Abraham and as Abraham's servant, and not as Isaac's servant, though as a matter of fact Isaac was being served too, because Abraham's service and instruction included Isaac's interest. So the spirit of truth speaks to us who are now being *drawn*. We are told that we are called of God (Rom. 8:28, 29); begotten of God (1 Pet. 1:3); adopted by God into his family by the spirit of adoption sent of God (Rom. 8:15; Gal. 4:5, 6) we are to come unto, and find access to, the Father (Rom. 5:2; Eph. 2:18; 3:12); and we are finally to be resurrected by the Father (1 Cor 6:14). Thus the Father is credited with doing all the drawing of the Church, the bride, during this age, although our Lord Jesus and all the faithful of God have been his servants, ambassadors and representatives, represented also in the person of Eliezer, doing the calling and drawing in the Father's name.

WORLD DRAWN DURING MILLENNIUM

This, then, the Father's *method* of drawing, is a proper sample of the drawing which our Lord Jesus will do when he shall, as promised, draw all men unto him. (The word *draw* in both cases is from the same Greek word *helkuo*. John 6:44 and 12:32.) Using the Father's work as an illustration of Christ's work, we know that there will be no coercion, no compulsion; that it will be by the cords of the truth that all will be drawn; and that those who would resist the spirit of the truth, when the Lord and all his gracious provisions are fully known, will be privileged to do so, none being drawn against their wills.

As the Father drew the Bride by the special promise of the heavenly estate, and will bestow upon her the divine nature in accordance with that agreement, so the conditions and promises by which our Lord Jesus will draw all are clearly defined. The promise which he will hold out will not be the same that the Father has held out to us—the "high calling" or "heavenly calling"—but an earthly calling. A calling and drawing to the restitution of all things lost in Adam will be the prize which he will set before all minkind, and for which all will be invited to so run as to obtain it.

The promises of full restitution of life—including perfect health and strength—and of all the honor and rulership of earth originally given to Adam will be parts of the *drawing* power which shall influence every man. Yet then, as now under the Father's drawing, there will be no compulsion; and notwithstanding the drawing of those promises, the wills of men will be free to choose between humility and pride, between God's law of love and Satan's law of selfishness, between good and evil.

THE TWO AGES CONTRASTED

If all other conditions were to be the same then as now, we might as well reason that few would be drawn by the Redeemer, as only a "little flock" have been drawn by the Father. But we have already seen that in many respects the difference between now and then will be great. Satan will be bound: his deceptions, political, financial and theological, will no longer mislead those really seeking the truth and the right way. The way of holiness will then be a highway—a broad, open, public thoroughfare, upon which there will be no danger of pitfalls and snares, and whereon no ravenous beasts (false systems and false doctrines) shall go to torment with fear or to turn back the seekers of perfection, of holiness.—See Isa. 35:8-10.

Not only will be the *way* be so much more favorable than the narrow, thorny way open during the present age, by which alone the heavenly calling can be reached by those who have been called and drawn of the Father, but the call and drawing will be more attractive to mankind. It will be a drawing in perfect harmony with all that is good of human nature in mankind, whereas the call and drawing of this present age is in many respects (when rightly understood) the very reverse. The present call to the Church is to leave the human, earthly, all the visible delights and experienced pleasures, to seek after such as can only be seen by faith and grasped by hope. How much more enticing will be the call to "build houses and inhabit them, plant vineyards and eat the fruit of them, and long *enjoy the work of their hands.*"—Isa. 65: 21, 22.

Even now, while the saints are called to the heavenly things, and exhorted to lift their minds from earthly hopes and ambitions, and to place them upon the heavenly things not seen as yet, how difficult all find it to do so at all times. How apt are earthly plans and ambitions to intrude and carry us captive to earthly things for a time. How difficult it seems for the very large majority of God's children to lift their affections and place all of them upon the Kingdom promised them, but seen only by faith—to live for that Kingdom, to spend all of time and influence (aside from the *necessities* of the present) in preaching that unseen Kingdom, not believed in except by the few.

MISTAKE OF MANY CHRISTIANS

On the contrary, do we not see that most of God's people grasp earthly reforms and seek to push them, instead of prosecuting the work for the promised but deferred and unseen Kingdom? Among these earthly ambitions are Temperance reforms, Political reforms, Financial reforms and social reforms. All of these, and many more, are good and pleasing to God and will be regularly the order of the day under Christ's Millennial Kingdom. These are all earthly and tend toward earthly restitution, and for mankind in general they are the proper thing, and manifest the proper aspirations and ambitions. We are not objecting to such reforms, but while commending them, wish to have all see how much more *natural* it is to fall in with such works of restitution than with the one and only thing that the consecrated believers are now called to give their attention to —"Go *thou* and preach the Kingdom of God."—Luke 9:60.

Thus will the Son of man, because lifted up, (because he became man's ransom-price, and by virtue of his consequent exaltation to be man's King and Restorer,) *draw all* unto him, into harmony with him and the laws of righteousness. And as a result of the light then shed abroad and the knowledge of the truth then caused to fill the earth, and the drawing power of that light and truth, in connection with the promises and blessings of restitution, many, we hope and believe, will choose life by choosing to obey the New Covenant—the law of the spirit of life in Christ. But whether the vast majority will so choose and obtain life everlasting for the ages of glory and joy and peace beyond the Millennium, God only knows, and his Word makes no declaration on the subject, except what may be inferentially drawn from the only parable of our Lord which illustrates that Millennial age and the results at its close. (Matt. 25:31-46.) The inference which it would give is that a majority will obtain everlasting life, as sheep are more numerous than goats.

DO YOU BELIEVE IN THE RANSOM?

Do you know what the word *ransom* means? When you have found out that the Greek word, *antilutron*, rendered *ransom*, has a particular meaning, that it means neither more nor less than *a corresponding price*, then ask yourself whether you believe in it according to its true and only meaning? Do you believe that the Lord Jesus gave *a corresponding price*? that is a price equivalent to the forfeited life of Adam, in whose condemnation you were involved and in whose redemption also you are therefore included? If so, you are a believer in the ransom; if not you might use the word *ransom* in every sentence you uttered and yet not be a believer in it. Remember that no other definition of the word *ransom* is ever offered, even.

Let us briefly go into the philosophy of the *ransom* and ask a few questions which may assist some to clearer views on the subject and enable them to square and repair their belief in harmony with this, the fundamental principle of God's plan of salvation.

If you accept of the fact which the word ransom teaches—that Christ gave *a corresponding price* for all—then ask yourself, What was the *price* which he gave? Does he not say, it was his *life* that he gave as the price of ours? (John 10:15; 6:51.) Was that price not given to *save us*—to recover us out of death, to make legally possible the resurrection of the dead? Is it not written, I will *ransom* them from the grave? (Hos. 13:14.) Are you sure that you believe in the *ransom*, thus, according to its only meaning and use in the Scriptures, Make sure that you do so fully; for to believe something else about it and to use the word *ransom* in a wrong sense is only to deceive and ensnare your own heart, and will lead you bound hand and foot into the outer "darkness" of human philosophy—evolution.

Well, if you are sure that you have the correct idea of the corresponding price, look at the facts and ask yourself, When did our Lord pay that price for us? Does not the Apostle give the answer of this (1 Tim. 2:5, 6), saying that it was the *man* Christ Jesus who gave himself a *ransom* for all? When was he the *man* Christ Jesus? Surely not before he was made flesh, when he was a spirit-being with the Father. Surely not since his resurrection; for he is the *man* Christ Jesus no longer. He was made alive from the dead "a quickening *spirit*," of the *divine* nature, far higher that angels, while *manhood* is "a little lower" than the angelic nature.—Heb. 2:7-9; Psa. 8:4-8; 1 Pet. 3:18; Phil. 2:8-11.

Is it not clear, then, that our Lord when he was the *man* Christ Jesus gave *himself* (all of himself, his human rights, privileges, etc.) as our corresponding price?

And as the price paid by the Lord was a *corresponding* price, does not this prove that those for whom this price was paid had *lost* or *forfeited* just such things as *corresponded* to what he paid? And does not this agree with the statement, oft confirmed in the Scriptures, that God created man perfect, upright, in his own image, only of a fleshly or earthly nature instead of a spirit or heavenly nature?

Is it not evident, then—since Adam was created in God's likeness, and not in a state of imperfection and sin; and since he lost his powers of perfect manhood and all right to their possession through disobedience; and since by losing these he and all in him became subject to death (Rom. 5:12)—that our Lord Jesus under the divine plan became a man for the very purpose of giving himself a corresponding price for Adam, and thus for all involved in the loss and fall through him? Is it not evident that he gave up his manhood on our behalf as a *substitute* for condemned Adam, that Adam and his children might be released from the tomb "in due time?" Is it not evident, then, that our Lord Jesus would not prefer to be a man, being now of a nature so much higher than the one that he humbled himself to take for our sakes, that he might be able to give the corresponding price? And is it not evident that even if human nature were higher and more desirable than the divine nature, our Lord could not take it again without taking back the price of our justification?

And is it not evident that this is the one and only view of *ransom* which fits to the meaning of the word and to the facts and testimonies which God gives relative thereto.

Do you know, now, whether or not you believe in the ransom? and are you able to see through the thin deceptions of some teachers who use the word repeatedly to give the impression that they believe the sentiments which the word represents, but who are nevertheless constantly teaching theories in direct opposition to the meaning of the word *ransom* and its use in the Scriptures? Settle this question at once and definitely and then see to it that your every mite of influence, by word and by letter and by literature, is exerted for the ransom as God's Word teaches it,—a *"corresponding price,"* its only definition.

QUESTIONS ON THE RANSOM

One who has been somewhat confused by the growingly prevalent no-ransom views, which darken counsel and pervert the Scriptures by stringing together disconnected portions of Scripture and by using such words as *ransom* and *restitution* regardless of the meaning of the words, suggests the following questions, which, for the benefit of all, we answer publicly.

Ques. Could not Christ be our *ransom* and yet not be our *substitute?*

No; the word ransom means all that *substitute* and *redeem* mean, and more. The word ransom not only signifies a *price* put instead of, or as a substitute for, something, but it means a *corresponding* price, a *corresponding* thing substituted.

Ques. Do you not misstate the case when you declare that *Christ as our ransom* is the Rock upon which all should build, the foundation of all true faith? Do not the Scriptures declare that "That Rock was Christ," without mentioning the ransom?

No, we do not misstate the matter. While acknowledging all of the features of Christ's work, we claim, and have repeatedly shown, that the work of Christ as our *ransom* is the foundation Rock upon which all other parts of his work for man's salvation are built, and that faith in his work as our *ransom price* is the solid rock-foundation, and the only foundation for all our hopes, present and future, through him. What is it to believe in Christ? Surely not the mere belief that such a person lived and died. No; many infidels believe this, and yet, rejecting the work which he accomplished as our Redeemer, our ransom-price, they have *no foundation* for faith in him. Besides, in the very case you cite (1 Cor. 10:4), the rock which typified Christ was the one from which the water flowed out as the result of its being smitten. That smiting represented Christ's crucifixion as our *ransom*. As a direct result of that ransom the water of everlasting life flows to the otherwise perishing. The source of life, the foundation of all faith and hope, then, is the *smitten* Rock, *Christ as our ransom.*

Ques. You have pointed out repeatedly the many texts which mention the value of Christ's death, the efficacy of the precious blood as the one and only propitiation (satisfaction) for our sins, which effects for us a release from sin and its penalty, death; will you permit me to inquire—How comes it, then, that the Apostle, while agreeing with you that *"we were reconciled to God by the death of his Son," declares that "we shall be saved by his life?"* He even declares that if Christ be not *risen*, we are yet in our sins. If Christ's *death* was our ransom-price, and effected our reconciliation with God, as you and the Apostles declare, how could it be true that if Christ had not risen, our guilt would have been unforgiven and we would have been without hope of a resurrection?

A careful study of the typical sin-offering (See next issue of the TOWER,) will show clearly the answer to this question. When the typical high-priest made atonement for sin, he first slew the bullock, which represented the *man* Christ Jesus who gave himself a ransom (a corresponding price), putting it on the altar of sacrifice, where it was fully consumed. Then he, as the representative of Christ, the "new creature," partaker of the divine nature, took the blood of the bullock into the Most Holy and sprinkled it upon the Mercy-seat and before the Mercy-seat, thus representing a work done by our Lord Jesus *after* his resurrection, when he, as our great High Priest, "entered into heaven itself (the true Holy of Holies), there to appear in the presence of God for us"—there to present before the Father, as the payment of our sins, the merit or value of his own sacrifice at Calvary.

Just as in the type the slaying of the bullock and the consuming of it as a sacrifice did not effect the typical atonement nor typically take away the sin, just so in the antitype. Our Lord's sacrifice of himself did not take away our sins, nor in any way effect a reconciliation, nor justify us from our sins, nor secure to us resurrection life, *until* presented to God, after his resurrection and ascension. As in the type the death of the bullock became the *means* or price by which reconciliation and atonement for sin was *afterward* effected in

the Most Holy, so in the anti-type the death of Christ became the means, the merit, the price by which reconciliation and atonement for sins was afterward effected, when Christ our Lord arose, ascended, and presented before the Father the *merit of his obedience*, as the offset to the penalty against Adam and all his race—as substitutionary payment of the penalty against Adam, as his ransom price (a corresponding price).

When we have earned the money for the purchase of an article, that alone does not make the article yours. The money may lie in your purse and the desired thing will never be yours unless you present the money for it. So, our Lord's death, which *corresponded* to man's penalty, became in his hand a merit, a valuable thing, available for man's purchase or ransom, sufficient as a propitiation to settle or cancel the debt of the sinner. But the *presenting* of that price *for us* was not done at Calvary, but after our Lord was risen and ascended up on high. The presentation of that merit before the Father and its acceptance as our *ransom price* was typically shown in the type of the atonement, by the sprinkling of the blood of the bullock (blood of propitiation or satisfaction) upon the Mercy-seat or Propitiatory.

Did God then accept the merit of Christ's sacrifice as the full offset, ransom or purchase price for the world of mankind? Yes; God not only indicated that the sacrifice of the Lord Jesus was an acceptable one in his sight, but he in a special manner granted an acknowledgment that when presented to him as the payment, the price, the propitiation of our sins, he thus accepted of it.

The *resurrection* of Christ from the dead was the proof or evidence that in him God was well pleased, that his life and sacrifice were acceptable before God; and this became an *assurance* or evidence to men that he is the one through whom God intended to judge the world—to try or test men under full knowledge and opportunity, and reward all who will choose righteousness with lasting life.—Acts 17:31.

The descent of the holy spirit at Pentecost was the evidence or proof that the sacrifice of Christ had been *applied* on our behalf as the price of our sins and that *God had accepted it as such.* It was ten days after our Lord ascended up on high before any forgiveness of sins or other advantage from his death accrued to men. What was our Lord doing in heaven during those ten days, while the disciples waited for the promised blessing? He was doing what was typified in the act of the typical high priest sprinkling the blood of the *already offered* and consumed sacrifice, as an *atonement* or propitiation upon the Mercy-seat or Propitiatory. He was presenting the merit of his human life given up as the price of our forfeited life, that he might, by thus meeting our penalty, have the right to offer lasting life, by a resurrection to all.

Thus seen, the resurrection of our Lord was all-important. Had he not risen, he would have been proved a sinner, one not worthy of life and unfit to be our ransom price. Had he not risen, he could not have gone into the Holy of Holies, even heaven itself, there to appear on our behalf, to present to God the merit of the sacrifice he had made; and therefore we would have remained unbenefited. Remember, too, how he declared after his resurrection, "It is expedient for you that I go away." Had he not entered the true Holy of Holies and presented his sacrifice as our *ransom*, we would have remained in our sins, and the holy Spirit and the privilege of God's call to joint-heirship with Christ would not have been granted —for this favor comes not to sinners, but to the *justified.* And had Christ not risen, he could never do the great work of restitution for mankind. For be it remembered, only *believers* in his ransom-sacrifice are yet justified, freed from sins, or in any way forgiven. Of others it is written, "Ye are yet in your sins." Only *believers* have escaped from the condemnation that is still upon the world (John 3:18). And these believers are such as not only believe that such a person as Jesus lived and died, but that his death was accepted of God as their ransom price. Others will be brought to a knowledge of this great foundation truth in the times of restitution, and when they accept of it, their sins will be blotted out.—Acts 3:19.

So then, we were reconciled to God *by* the death of his Son, but not at the time of the death, nor until it was presented and accepted as our ransom price. And we were *justified* freely by his blood [his sacrificed life], not when he died, nor when he presented it to the Father as the *price* of Adam and his race, but when we individually accepted of the offer of forgiveness and reconciliation—through his blood.

THE WAITING ONES

There are some among the faithful,
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.

And they speak in eager whispers—
"Can we see his chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder,
And reveal the open door.

There are troubled ones among them,
Looking through the weary night;
Some are God's dear little children
Watching for the dawning light;
Some are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

And they take their daily duties,
And perform them as for him;
And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love for his dear sake,
While they wait with eager longing
For the morn of joy to break.

Now he doth no longer tarry;
Soon he'll fold them to his breast;
He will make his watchers happy
In this everlasting rest.
He will give them satisfaction
For their days of waiting here;
And their joy shall be unceasing
When they shall his glory share.

—*Selected.*

THE PRECIOUS BLOOD OF CHRIST

All of God's dear children trust in the precious blood of the Lamb of God, which taketh away the sin of the world. They know, as Mr. Moody tersely puts it, that the *blood of Christ* is the principal topic of God's revelation, and the foundation of his great plan of salvation. They know that the expression, "blood of Christ," somehow stands for sacrifice of Christ, though they are sadly confused by false ideas on the so-called "trinity," and consequently upon *what* our Lord Jesus gave as the sacrifice for sins.

In this "evil day" the great Adversary of God and his truth is taking advantage of this confusion, this lack of clearness of understanding, to overthrow faith in the ransom, the foundation doctrine of Christianity. The process is, to scoff at the idea of blood cleansing from sin, and to insinuate that most Christians believe in having literal blood sprinkled on their hearts, or that they are cleansed from sin by plunging into a literal fountain filled with blood drawn from Immanuel's veins. Thus the idea of blood-cleansing is scouted as being

on a par with the doctrine of everlasting torment, and belonging to the savage minds of the "dark ages."

As a matter of fact, no sane Christian people have ever held this literal and absurd view of the meaning of the blood of Christ. It has always been recognized as synonymous with *sacrifice*. Any fair-minded person can readily see this to be true as well of the use of the word blood by the Apostles, as in the hymns of all denominations of Christian people. Take that grand old hymn—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

What could more clearly express the very essence of the Bible doctrine; and how absurd for any to try to make out that those who thus express their sentiments believe in a river of literal blood. The hymn expresses well and beautifully the very thought of the Prophet (Zech. 13:1), "In that day there shall be a fountain opened to the house of David for sin and for uncleanness."

There is surely an object in this misrepresentation of the general views of Christian people. Is it to confuse the mind, excite disgust at the thought of blood, and swimming in rivers of blood, etc., and then under the warmth of the denial: "Such is not *my* belief even if my fathers did believe it," to point out to the confused one a theory which it is desired to impress? It looks very much that way. The theory then advanced is, that when Christ's *blood* is mentioned, the word blood stands for *carnal nature*, and the understanding should be—*Christ slew* HIS *carnal nature*, as an example of how all his followers and the world in general should slay *their* carnal natures.

Ah! no wonder that, with such a theory to advance, the great Adversary first tried to excite *disgust* for any and every thing connected with "the blood." He well knew that, unless *disgust* for "the blood" should be aroused and form a barrier of mental prejudice, some of God's children would be sure to examine the forty-three places where the Scriptures mention the blood of Christ, and the many more where they mention the blood of animals which typified his blood. And if they would but investigate, they would find that which would prove fatal to the theory he wished to establish as new light.

The few who look to God's word for instruction find that in these forty-three times that the blood of Christ is mentioned, neither our Lord nor the apostles once hint that the blood of Jesus represented the slaying of his carnal nature, nor that he had in or about him anything evil that required to be destroyed. They find, on the contrary, that there was no *cause* of death found in him except in the sight of the hypocritical Pharisees. And they find that, to the contrary of the theory we are criticizing, these forty-three *inspired* testimonies on the subject declare unitedly, not that our Lord shed his blood *for* himself and as an example to all men to shed their blood for themselves and thus reach perfection, but that, whatever blood symbolizes, it is *his blood* that *cleanseth us* from all sin.

Yes, his blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, and transferred us from the domain of sentenced culprits, back to sonship in the family of God. So says the great Apostle Paul—Col. 1:20; Heb. 9:12; 10:19; 13:12; Rom. 3:25; 5:9; Eph. 1:7; 2:13; Col. 1:14 and and Acts 20:28-31. So declares the great Apostle Peter—1 Pet. 1:2, 19. So testifies the beloved Apostle John—1 John 1:7; Rev. 1:5; 5:9; 7:14.

Truly the Word of God is sufficient that the man of God may be thoroughly furnished against all the wiles, glosses and sophistries of Satan. Even those who do not see clearly what *the blood* does signify or symbolize, can, without aid, quickly see that it means nothing at all like what this erroneous view would set forth. The idea of the blood of Christ signifying the slaying by him of *his carnal nature* is as far from the testimony of the above passages of God's Word as the East is from the West.

But what is the true significance of *the blood* of Christ when used in reference to our cleansing from sin, as in the above citations? If it does not mean literal blood, what does it mean?

We answer by giving God's definition of what blood represents or symbolizes. The *blood* is the *life*. (Gen. 9:4-6.) "For the life of the flesh is in the blood; and I have appointed it to you upon the altar to make an atonement for your souls [lives, beings]: for it is the blood [sacrificed life] that *maketh* atonement for the soul [or being]."—Lev. 17: 11, 14.

By accepting God's definition of what blood signified, in all the sacrifices, as well as in the case of the "one sacrifice for all" which our Lord Jesus presented, all confusion disappears. As blood represents the life, the shedding of blood represents the loss of life—death. So then, the expressions—the Lamb slain, the cleansing blood of the Lamb, the precious blood of Christ, no more refer to literal blood than to a literal lamb, but to the *death of Christ*. True, our Lord's side was actually pierced and blood flowed out, but the expression, "He hath redeemed us by his *blood*" (by his *death*), would have been equally true and proper, if not a drop of his literal blood had passed from his veins; for it merely signifies that he redeemed us by his *death*—by the sacrifice or *loss of his life*. Thus it is written, "He poured out his soul [being—life] unto death;" and again that he made "his soul [being—life] an offering for sin."—Isa. 53:12, 10.

So then, God's people have always had the pith of the truth on this subject, when believing that the "blood of Christ" meant the *sacrifice* of Christ. That is the correct thought. Their difficulty is, that when they come in contact with errors their lack of a clear understanding of *what* sacrifice Christ did make for the sins of the world, combined with erroneous ideas of a trinity, make them liable to be led astray from the foundation doctrine of Christianity—"that Christ *died* for *our sins* according to the Scriptures." Finding that they cannot clearly analyze their own views, they are susceptible to the false view we criticize, which first ridicules the idea which no one holds, that is the literal blood of Christ which washes away our sins, and then offers the proposition, that Christ's *blood*, when referred to in Scriptures, represents his slaying of his own carnal nature and desires, as an example to men, how they must each slay his own carnal nature and desires. According to this unscriptural theory each man would be his own Saviour. And not only so, but if each would be a *great* Saviour in proportion to the work accomplished, then the Lord Jesus would be the *least* of all; because, even those who claim that he had a carnal nature to crucify or slay cannot dispute that many men have far more of evil and sin working in their members to overcome than our Lord had. And if each slays sin in himself, the more degraded the man the greater the salvation, and the greater he is as his own Saviour.

But let each compare this view briefly with the view presented in the above cited statements of the apostles respecting the blood of Christ—the *life* which he laid down on our behalf.

The life of the world in general was gone—forfeited in father Adam's failure when on trial—all not absolutely dead were dying. They were under the execution of the just sentence of God, "Dust thou art and unto dust shalt thou return." God had decreed a sentence which would most fully manifest the law of the universe—that no sinners shall live—and one which at the same time furnished an opportunity for revealing to angels and to men his unswerving justice, his great love, and his boundless wisdom and power. When God decreed *death* as the penalty for sin, so that a *ransom* (a corresponding price—a just one to die for [or instead of] the unjust one—Rom. 5:17) would be necessary to the release of man kind from the sentence, he did so in full view of the course he would pursue. His wisdom foresaw the results of leaving Adam to his own free will—that in his inexperience he would not submit his will to the will of his creator and would therefore get into sin and under the sentence of death—extinction. And his wisdom also foresaw how his love could work out a plan for the salvation of his creatures. And he foresaw that the well beloved and only begotten Son would humbly consent to carry out the divine plan—to leave the glory and honor of the heavenly nature, and as the *man* Christ Jesus give himself, a *ransom* for Adam and his race.—Phil. 2:7, 8; 1 Tim. 2:5, 6.

Since the penalty was *death*, the ransom necessary to release the dead and dying world from the sentence under which all were, and to secure them restitution—resurrection—and an individual trial for *everlasting* life, was the *death* of this *perfect man* whom God thus provided. And this simple and easily comprehended plan was carried out. The man Christ Jesus gave himself a ransom for all;—he *died*, the just for the unjust;—he *died* for our sins. The dying on the cross, the drops of bloody sweat in Gethsemane, the pierced hands and side and flowing blood were not necessary to our *ransom*. None of these things were the penalties of sin. God's sentence against Adam—"dying thou shalt die"—did not specify what manner of death, nor what amount of suffering should be connected with it. Death alone was the penalty, and had God's will been such, for our Lord to have met death in any other form than crucifixion would have been equally our *ransom* price.

Many do not see that in our Lord two things were being accomplished at once. Our ransom was being provided, and our Lord's extreme fidelity to the Heavenly Father was being tested and proved in the same sacrifice. As our ransom, death in any form would do; but as an unbounded proof of his humility and obedience to the Father's plan, the shame of the cross was added.—Phil. 2:7, 8.

The result of his *death* as it affects himself is that he is now highly exalted and made partaker of the divine nature, that all men should honor the Son even as they honor the Father.—Phil. 2:8, 9; John 5:23.

The result of his death as it affects mankind is that it places the world in his hands as the purchaser, to the intent that, without violating the law and sentence of God (which he satisfied with his own [life] blood), he may restore men to perfection and offer everlasting life to all who will come into harmony with God's perfect law through him—under his direction and assistance.

THIS IS JUSTIFICATION

Thus we are justified by his blood [by the life which he laid down for us]: our sins and imperfections are passed over, forgiven, covered by the merit of the *ransom* which he gave. Not only sins past and present, but also all future sins—all that are directly or indirectly the results of Adam's transgression—all that are not our own, that our wills do not approve of, are not reckoned any longer to those who are *in* Christ Jesus. No wonder these have joy and peace as they realize that there is now no longer any condemnation against them.—Rom. 5:1; 8:1.

Here begins the work of sacrifice and crucifixion with Christ to which many are invited, but to which few respond. It is a mistake, however, to consider this *sacrificing* as a slaughter of our sins or as having anything to do with the "slaying of the enmity" mentioned by the Apostle. On the contrary (under the Law, which was typical), *no sacrifice* could be offered unto the Lord that had any blemish or imperfection—blemishes representing sin. So it is that no one is ever invited to become a sacrificer with Christ until he has *first* been justified from all things—cleansed from all sins—by the precious blood [sacrificed life] of Christ. And if these who are cleansed from sins—justified from all things—are told that they may present their bodies ["*holy* and acceptable unto God" through Jesus Christ] as living sacrifices, it must be their *justified selves* and not their sins that they present, and that the Lord proposes to accept.

The "enmity" which the Apostle declares Christ abolished (Eph. 2:15) was not sin in himself, nor anything in himself; but in or by the sacrifice of his flesh, the man Christ Jesus abolished the enmity or opposition of the Jewish Law Covenant, under which fleshly Israel labored. When that Covenant which they could not keep was fulfilled by our Lord Jesus and passed away (Col. 2:14), all who had been under it were released from its requirements of absolute perfection which opposed and condemned them all, that they might receive through Christ *forgiveness of sins*—through faith in his blood.—Acts 4:12; 13:38; Eph. 1:7; Col. 1:14; 1 John 1:7

The privilege of becoming joint-sacrifices with Christ is limited, as truly as is the privilege of becoming joint-heirs with him. "Now is the *acceptable time.*" Both the privilege and the reward of sacrifice will end with this age. Now is the time when God will accept the living sacrifices of all who (*after* being justified from all sin by the blood of Christ) come unto God through him.

Such are not invited to sacrifice for their *own sins*, then, for their sins must be canceled before any sacrifice would be acceptable. But they are invited to sacrifice time, talent, influence, self-ease, and lawful self-gratification, in the service of the truth—in the general cause of God against the great enemy, Sin, and for the recovery of sinners out of it through Christ Jesus.

The sufferings of Christ, to a share in which all believers cleansed by his blood were invited during the Gospel age, will soon end. They will be filled up or completed. (Col. 1:24.) Then the glory will follow—the glory of Christ Jesus and also of all the members of his body, the church, those who suffered for the truth (not for their sin), sacrificing their justified selves with him and in the cause of God. Then the reign of righteousness will begin and none will have occasion to lay down his life for the truth's sake thereafter.

Many have believed in the precious blood and have had joy and peace in believing and then heard the call to the privilege of self-sacrifice with Christ; but *few* have responded, and hence few are chosen to be with him and behold and share his glory and his throne, and his new nature—the divine nature—far above both the human and the angelic natures, even in their grandest perfections. Let us, acceptable to God through the precious blood, make our calling and election sure. Let us lay aside every weight and hindrance and run with patience the race of self-denial to the end—looking unto Jesus, the author of our faith, to finish it by receiving us to the heavenly mansion.

SHALL NEVER DIE

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John 11:26.

These were Jesus' words of consolation to Martha. They state briefly man's future hopes in, and because of, the *redemption* that is in Christ Jesus. Let us analyze the statement, and, if possible, gain its full import.

The first statement—"He that believeth in me, though he were dead, yet shall he live," teaches that only *believers* shall be resurrected—made to "LIVE." This may appear out of harmony with other statements of our Lord to the effect that ALL in their graves shall "come forth," until we recognize the *full* force of the words RESURRECTION and LIVE. We have therefore shown that the word resurrect signifies to *lift* or *raise up again* to perfection, and that since man's fall was *from perfection* as represented in Adam, his resurrection would imply a bringing to perfection again. But many Scriptures indicate that while the gospel church will be lifted to the perfection of the *new nature* in a moment in the twinkling of an eye, the world will be resurrected or brought to perfection of their human nature gradually—the Millennial age being the times of resurrection or restitution.

By recognizing a similar fullness of meaning in the word "LIVE" we shall find that in the scripture under consideration we have the statement clear and easily understood, in harmony with all scriptures.

To LIVE means a great deal, in its full import. Adam and Eve *lived, i. e.*, had life in perfect measure, before sin entered. When *death* entered, and the dying commenced, it was a process of ceasing to live. So death, the opposite of life, passed upon all men. From the standpoint of God's sentence all are dead (2 Cor. 5:14; Matt. 8:22). So then, though it is true that all in their graves shall "come forth," they will come forth with a small measure of life, such as men now have. [The most hale of the race today enjoy but a fragment of perfect life.] They will still be measurably *in death*. In this condition all shall come to knowledge, and whosoever believeth in the *Ransomer*, though dead, "*yet shall he* LIVE." Belief in the *ransom* will be necessary to the full acquirement of the favor purchased—LIFE.

In perfect accord with this view (and no other) is that peculiar statement of John 5:25: "Verily, verily, I say unto you, The hour is coming when the *dead* shall hear the voice of the Son of God; and they that *hear* shall LIVE." [Sinaitic MS. omits "*and now is.*"] According to the general conception this should read, they that *live* shall hear, but this would not have been true and in harmony with the plan; hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plans for that coming age. All are dead—under death's dominion; death has passed upon all. The Redeemer has has come, the *ransom* has been paid, and in due time all the dead shall *hear* [be brought to a clear conception of it], and they that hear [receive or grasp it] shall [in due time] LIVE, reach perfection of life—perfection of being.

A few who were of the *dead* class have heard, more or less distinctly, in this age, of the *ransom* price given for our release. Those who have *heard* and accepted the glad message of pardon through Christ are told that by faith they may *reckon* themselves as being already alive—as having "passed from death until life," although they are actually still imperfect and dying beings and will not be actually perfected and fully alive until our resurrection.

All thus by faith *reckoned* alive from Adamic death during the period of the gospel high-calling are privileged also to HEAR of a prize or high-calling offered during the Gospel age to beliving *sacrificers;* and thus these have "*access into* THIS GRACE, wherein we stand and rejoice *in hope of the glory* of God" (Rom. 5:2)—in hope of sharing the divine nature

and kingdom power with our Lord and Redeemer, Jesus.

But the due time, in which the great mass of the dead shall *hear*, will be when the "little flock" has attained the promised glory, and as members of the great Prophet shall teach and bless the people, bringing them out of their graves and opening sin blinded eyes and prejudice-stopped ears, as it is written.—Isa. 35:5.

While the first resurrection, the resurrection of the "little flock," will be an instantaneous perfecting in life at the beginning of the Millennial Age, the resurrection of the world in general will be a slow process. All will be believers then, for knowledge will be so clear and complete that none could be in ignorance, and such as become obedient may progress upon the highway of holiness to perfection at its end. (See M. DAWN, Vol. I., page 211.) The end of this way and the perfection of LIFE will be attained by all the obedient, by the end of the Millennium.

Now examine the second part of Jesus' statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is God's assurance that any who reach the condition of LIFE may retain it forever, if they shall forever continue to be believers. It is the promise of everlasting Life. He who becomes alive, actually, perfectly, by resurrection work completed, if he continues a believer in and a follower of Jesus shall never die—to all eternity.

THE UNDEFILED ONE

[This article was a reprint of a similar article in issue of September, 1885, which please see.]

SECTARIAN TAXES

A prominent New York journal calls attention to the fact that of the total sum of $1,142,222.61 assessed in that city for charitable purposes for the present year, more than one-half will go to support sectarian charities, the figures standing:

Nonsectarian	$ 510,092.38
Sectarian	632,130.23
Total	$1,142,222.61

This immense sum appropriated to sectarian purposes is made up as follows:—

PROTESTANT EPISCOPAL	
The Children's Fold of the City of New York	$ 17,680.00
Protestant Episcopal House of Mercy	9,134.63
The Shepherd's Fold of the Protestant Episcopal Church in the State of New York	5,000.00
Total	$ 31,814.63
JEWISH	
Hebrew Benevolent Society of the City of New York	$ 60,000.00
ROMAN CATHOLIC	
Association for Befriending Children and Young Girls	$ 7,280.00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes	20,700.00
Foundling Asylum of the Sisters of Charity	252,345.60
New York Catholic Protectory	254,000.00
Roman Catholic House of the Good Shepherd	6,000.00
Total	$540,325.60

Thus, at the expense of the public, over half a million dollars per year are spent to prove to the world the *great benevolence* of the CHURCH OF ROME.

We highly approve of real generosity and benevolence, but the people have a right to demand that public taxes be devoted to public and not to sectarian religious purposes. The influence of this money goes to spread or to support the errors of the systems dispensing the sum. How these large sums of money are spent, the public never knows, for no reports are required of these as of the city charities.

THE CHARACTER OF PAUL

Paul, in his natural character, before his conversion, resembles Bonaparte more than any other man—I mean both in his intellectual development and energy of will. He had the same inflexibility of purpose, the utter indifference to human suffering when he had once determined on his course, the same tireless, unconquerable resolution; the same fearlessness both of man's power and opinions, and that calm self-reliance and mysterious control over others. But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, they possessed was all practical power. There are many men of strong minds, whose forces nevertheless waste in reflections, or in theories of others to act upon. Their thought may work out into language, but not into action. They will plan better than they perform. But these men not only thought better, but they could work better than other men.

The same perfect self-control and perfect subjection of his emotions to the mandates of his will are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not to stir or to speak till encouraged by the language, "Fear not." But Paul (or Saul) showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations of fear, simply said "Lord, what wilt thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotion about it, and the light above it. Straight back to Jerusalem, from which he had so recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city flashed on his vision. Neither did he steal away to the dark alleys and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests preached Christ and him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps, he at length left the city.

But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the house of his boyhood, for his kindred and friends. To entreaties, tears, scorn and violence, he was alike impervious. To Antioch and Cyprus, along the coast of Syria and Rome, over the known world, he went like a blazing comet, waking up the nations. From the top of Mars' Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him—on the deck of his shattered vessel in the intervals of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale at his presence. Bands of conspirators swear to neither eat nor drink till they have slain him; rulers and priests combine against him; and people stone him; yet over the din of conflict and storm of violence his voice of eloquence rises clear and distinct as a trumpet call, as he still preaches Christ and him crucified. The whip is laid on his back until the blood starts with every blow, and then his mangled body is thrown into a dungeon. But at midnight you hear that same calm, strong voice, which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point to a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the intrepidity of character and lofty spirit. With his eyes on regions beyond the ken of ordinary mortals, and kindling on glories

it was not permitted him to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime. Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, watching in delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war-worn veteran, battered with many a scar, though in a spiritual warfare, looking not on the earth but on heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. There is laid up for me a crown of righteousness."—*J. T. Headly.*

THE BINDING AND LOOSING OF SATAN

"And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled and after that he must be loosed a little season."—Rev. 20:2.

The careful consideration of this scripture gives rise to several important questions, the answers to which can be apparent to those only who have a general knowledge of God's revealed plan. And to such the text gives a clear insight into its deep philosophy. These questions are, first, Why was Satan, the great deceiver and enslaver of mankind, ever permitted to have any power? secondly, Why, when, and how, is he to be bound, cast into the pit, shut up and sealed? and finally, For what conceivable purpose is he to be loosed again prior to his destruction? Or why is he not destroyed at the beginning of the thousand years, instead of being bound and then loosed again for a season?

As the first of these questions has already been considered at length in MILLENNIAL DAWN, Vol. I., Chapter VII., which the reader will do well to review, we here simply call attention again to the fact, that while Satan, in the exercise of his own free will, has been for the past six thousand years endeavoring to accomplish his own designs as a rival of the Almighty, he has really unwittingly been serving a great purpose in the accomplishment of God's plan. God is able to, and does, make even the wrath of both men and devils to praise him—in the manifestation of his superior power, wisdom and skill in so overruling their evil deeds as to actually accomplish his own purposes, while they suppose they are thwarting God's plans and accomplishing their own. Under the long dominion of Satan's power, the world has been receiving its necessary experience and discipline, and the members of both the earthly and the heavenly phases of God's kingdom have been tried, developed and proved worthy of their future high exaltation. (See MILLENNIAL DAWN, Vol. I., Chapter XIV.) During all this time evil has held high carnival, and evil doers—Satan and his followers—have been intoxicated with this seemingly lasting triumph. Nor do they even now, when the hour of their fall is so near, presume that their triumph is so shortly to end in ignominious defeat.

The time for the binding of Satan is fixed at the close of the Gospel age, prior to the thousand year's reign of Christ, and is to be accomplished by the "Messenger of the Covenant whom ye delight in," and who "has the keys of death and hades"—our Lord Jesus, at his second advent:—"And I saw an angel [messenger "the Messenger of the Covenant," Christ Jesus] come down from heaven [his second advent], having the key of the bottomless pit and a great chain in his hand. And *He* laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." (Rev. 20:1, 2; 1:18; Mal. 3:1.) The object of his binding evidently is that the world may be released from his bondage and brought under the favorable conditions of the reign of Christ, with nothing to oppose, hinder or obstruct their progress toward full restitution to the divine favor and blessings.

According to the above scripture (Rev. 20:1, 2) the binding of Satan could not begin until the Angel had come down—until 1874, the date of our Lord's second advent, nor indeed until 1878, the date of the assumption of his power as King of kings. (See MILLENNIAL DAWN, Vol. II., page 235.) Mark the binding process since that time. The power of Satan is the power of darkness, of ignorance and superstition. (Luke 22:53; Col. 1:13.) As the light of truth advances, the power that can only work in darkness is to that extent curtailed. Hence it is that truth, on every subject, but especially divine truth, has always met with opposition from the deceived and unwitting agents of the great adversary. Truth, therefore, is the great agency which is eventually to accomplish the complete binding of Satan. To some extent truth has for many centuries obstructed the course of error, of Satan's influence in the world—truths both of nature and religion—but they never bound Satan and rendered him powerless. If they obstructed his course in one direction, he either battered them down with persecution of one sort or another, or, failing in this, branched out and flourished in another direction. But the truth which is to accomplish the binding of Satan is described by the Revelator as "a great chain" in the hands of earth's new and rightful King. Not only the truths directly relating to the plan of God constitute this chain, but to these are linked every feature of truth related to human rights and privileges. Soon this mighty chain will so thoroughly compass the devil's dominion and influence, and the Lord's great army will draw it so tightly, that the great enemy will lie prostrate in the dust. And the Lord will cast him and all his wicked deceptions into the pit of oblivion, sealed for a thousand years;—his power to deceive and enslave men being completely stopped by the clear knowledge then prevailing. This will be accomplished both by the lessons men will learn in the terrible trouble incident to the final overthrow of Satan's power, and by the great calm and refreshment of the reign of Christ which will follow. They will be completely disgusted with Satan's ruling and his deceptions, and glad to submit to the reign of Christ. (Isa. 2:3.) This public and world-wide realization of the causes of their degradation, and the great and sudden revolution of public sentiment in favor of the Lord's ways and rulings, will constitute the seal which will hold the great adversary in the pit of oblivion for the thousand years.

But here arises our third question, Why is he not destroyed at this juncture, instead of imprisoned? Surely there can be no hope of his recovery to righteousness and submission to God: he has been a defiant rebel for at least six thousand years, and if not bound would still continue his nefarious schemes, which he will do as soon as he is loosed again; and moreover, his destruction at the end of the thousand years is clearly foretold. (See Heb. 2:14; Rev. 20:9, 10, 14.) The only conclusion, therefore, which we are left to draw is that God has a still further purpose to be served in his continued existence and in his loosing again at the end of the Millennial age.

What, then, is that purpose? is the important question. Let us reflect upon the principles of God's dealings and the answer will be manifest. We have seen that his plan has always been to respect man's free agency. Man, apart from the defilement of sin, is a noble creature—created in the image of God. Therefore, he is not a mere machine, but is possessed of a free will and intelligence. In dealing with man individually, God therefore respects his endowment and acts accordingly. And he always gives him knowledge before counting him responsible for the use of his will, the degree of responsibility being proportioned to the degree of enlightenment and ability to perform what he wills. Thus it has been in the cases of Adam, of the Lord Jesus as a man, of the patriarchs and prophets, and of the Gospel church—the only ones who have been on trial as individuals. All of these were first enlightened, and then tested to prove the loyalty or disloyalty of their wills toward God.

This established principle of God's dealings we must therefore expect to see carried out in the Millennial age, when the masses of the world will be on trial. And this line of policy we do see, from the descriptions God has given us, will be carried out. If Satan is bound in the beginning of the age so that he cannot deceive and mislead men, and the Kingdom of God is set up in power and great glory, and the knowledge of the Lord is caused to fill the earth as the waters cover the sea, and if "the iron rod" forces all to at least an outward obedience, and justice is laid to the line and righteousness to the plummet, we can readily see that all the circumstances will be most favorable for man's speedy advancement in the paths of righteousness.

When Satan is bound, there will be no more great counterfeit systems of Christianity, no counterfeit of God's Kingdom, no plausible and misleading presentations of error for truth, no rewarding of iniquity and persecution of righteousness, no snares and pitfalls of vice to allure the weak and wayward, no liquor saloons or other evils now licensed by law.

The iron rule of justice will not bend with the slightest degree of favor toward any evil, however loudly the cravings of fallen, weak humanity may clamor for them. The way of righteousness and life will be made plain both to the understanding and to the ability of even the humblest; and all will be helped by wholesome restraints, seasonable encouragements, and the speedy rewards of righteousness at every step of the way, due allowance for their weaknesses being made until, under the wonderful educational influences and assistance of that golden age of blessing and opportunity, they may all reach actual perfection—moral, mental and physical.

When the whole world has been thus enlightened, trained and disciplined for a thousand years, all will have had full opportunity to reach actual perfection, and therefore actual perfection will be required of them. At the end of the thousand years Christ is to deliver up his finished work to the Father. (1 Cor. 15:24, 25.) And when his work is finished, it must be complete and perfect, lacking nothing. Otherwise, it would not be acceptable to God.

So, in the end of the thousand years, when Christ has completed his work of reconstruction—restitution—the final test must be applied to prove the worthiness or unworthiness of each individual of the race to continued existence throughout the ages of glory to follow. And for this purpose, the final testing and proving of all, is the loosing of Satan out of his prison for a little season.

How may it be accomplished? We answer, By relaxing the rigor of the hitherto iron rule which made obedience to divine law obligatory by *prompt* punishment of any deviation from it and *prompt* rewarding of every obedience to it. Here would be Satan's opportunity to again deceive any who desire to carry out plans in opposition to God's will or the principles of strict justice, into the idea that they could now do so with impunity, and that neither the penalties nor rewards of divine law are certain. Under such a delusion, those who at heart are not loyal to God, and who thus far have been controlled principally by the force and rigor of law, will manifest their real disposition; and likewise, those who have learned to love God's law and who delight in it, and who would not deviate from it to the slightest degree, even if there were no penalties attached to it—these will also be manifested. And these only, be they many or few, are those whom God by his law marks as worthy of continued life. Others, by preferring their own wills, shall thus prove their unworthiness of life, and together with Satan must be cut off —destroyed.—Matt. 25:41-46.

We are not informed as to the number of either class, and it is not our province to speculate, or to be wise above what is written. When some similarly inquired of the Lord, saying, "Lord, are there few that be saved?" he simply answered, "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able, when once the Master has risen up and shut to the door." This was equivalent to saying, That is not your business, but God's; see that you make your own calling and election sure (the high calling), before your opportunity is past. We may run faithfully ourselves, and we may generously use all our influence to assist others, but must leave the result with God, who doeth all things well, who will award the favor of life to every truly loyal and obedient soul, and just as surely the wages of sin, which is death, to every other. We know that Satan will endeavor to deceive all—the number of whom is as the sand of the sea—but he will not succeed in deceiving all, and we hope very few. But if we are loyal to God we will most heartily approve the final destruction of all the disloyal—all rebels against his righteous government, be they many or few, after all the privileges and opportunities afforded them in their thousand years of trial.

This work accomplished, the victory of Christ will be complete: He will see the fruit of the travail of his soul and be satisfied when he shall have brought all who desire righteousness and harmony with God to the glory of perfect and established character, in the divine likeness, and when all others, his enemies, are put under his feet—destroyed—("He must reign until he hath put all enemies under his feet") and when a spotless universe of free, intelligent, righteous and loyal subjects of divine law, both human and angelic, will be presented to the Father and receive his reward of lasting life. Then follows the "world without end," with all the blessings and favors that heaven can bestow upon all the loyal sons and heirs of God—as well his sons of the human nature as the angelic sons and the little flock, the body of Christ made sons and heirs of the divine nature.

TRIAL AT THE END OF THE MILLENNIUM

Observe carefully that the deception or delusion which Satan is permitted to introduce among men who are on their final trial for life will not touch the question of right and wrong; for the knowledge of God—of his righteous law, of the blessings which that law has brought, and the misery which disobedience to it entailed upon the whole race, and the great cost at which they had been redeemed—will then fill the whole earth. The deception, then, must be similar to the deception of Eve in Eden—a deception either as to God's ability or as to his willingness to execute the already declared penalty of sin against divine law under full light and ability to keep it. And although God has clearly declared his intention to destroy such wicked ones (See Psa. 145:20; Heb. 2:14; 10:26-31), yet in their desire to do their own will, regardless of the will of God, some will be deluded into the idea that the penalty will not, or can not, be enforced against them, just as Eve was deluded. She first desired to disobey God, and that desire prepared her to believe the lie of Satan, that even if she did disobey, the declared penalty would not follow. And since she therefore deserved the penalty, because she regarded iniquity in her heart, God permitted her deception, which, so far from interfering with her *free will* to act out her real choice, really assisted it. She *willed* sin, and only fear hindered; and the deception permitted merely removed the fear and left the will free to act. But because she was so young in experience, God planned to redeem her life from destruction and to give her an experience of both the rewards and the penalties of his law, and a second trial for life in which that experience would be of lasting benefit.

But in the end of the Millennial age the world will have had all experience, as well as full knowledge of God's law and full ability to obey it. And therefore, there remaineth no more a sacrifice for sin (Heb. 10:26), and those who then wilfully sin against full light and opportunity must die the second death, from which there is no recovery. Some, instead of *humbly* rejoicing in the favor of life and the vigor of health of mind and body then possessed for several centuries, will probably begin to feel independent of God, through whose favor they received it, and to cultivate a spirit of pride, possibly claiming that their grand attainments are the results of their own efforts and of a process of natural evolution with which the redemption through the precious blood of Christ had nothing to do, and that the life now possessed is of necessity eternal: that God himself either could not or would not destroy it. Even as some now do, they may presume upon the love of God or underrate his justice, and acting upon such presumption proceed to carry out their own wills regardless of the counsel of the Lord.

Let the faithful children of God not overlook the fact that Satan has always held out the hope of life to the disobedient. To Eve he said, "Ye shall not surely die;" to those whom he is now leading to the denial of the redemption through the precious blood of Christ, he is diligently preaching universal salvation and spurning the idea of a second death. And the deception in the close of the Millennial age will probably assume the same form. And notice that as in the deception of Eve theirs will not be an interference with their free will, but an aid to the *manifestation* of their real desires.

RATHER TOO SIMPLE

The following is the simple way of setting aside the general teaching of God's Word by a play upon English words in order to prove that all mankind shall be everlastingly saved:

"Does not the Bible say that to know God is life eternal? And does it not say also that *all* shall come to the knowledge of the truth? Well, then, do not these two statements *prove* the everlasting salvation of all men?"

We answer,—Such an argument would not pass for *proof* to any well balanced mind. Very shallow indeed must be the brain which accepts such sophistry as conclusive proof.

Let us examine these two texts closely,—let us not hastily draw an immature conclusion from a part of a statement, but let us take into consideration the contexts also. Turn to John 17:3. Read it several times. Read the preceding verse twice. Think a little. Now read the second and third verses together. By this time you will see that the word "know" has the thought of *appreciate* or *understand*. You will have noted, also, that the expression, "that *they* might know thee," refers not to every one, but only to a special class referred to in verse 2. And in verse 2 you will find this special class

mentioned in contrast with "*all flesh.*" Now with these discriminating thoughts assisting us in "rightly dividing the word of truth," let us read these two verses together, and note that they not only do not support the idea suggested above, but directly contradict it.

It is to those whom the Father gives him—to those whom God's truth and providence have the effect of drawing to Christ and to righteousness—to those whom the Father approves, under the law of the spirit of life in Christ Jesus—to such shall be granted a *full* appreciation of God's character. Such will be heirs of *lasting* life under God's arrangement, and their knowledge, their intimate acquaintance with God, will be one of the evidences that they are the friends of God to whom he has promised *lasting* life, and that they are not his enemies, whom he declares shall be destroyed from among the people, and shall not stand in the congregation of the righteous.—Acts 3:23; Psa. 1:5, 6.

Next look at the other text referred to, 1 Tim. 2:4. Look at the context—verses 1 to 3 and 5 to 7. Read these all over carefully together, until you get the Apostle's connected thought.

While the Apostle does not counsel prayer for the miraculous conversion of the world and its rulers, nor for their lives to be prolonged, nor for their success in war, nor for the increase of their despotic control of the liberties of the people, he does recommend that when occasion offers, supplications, prayers, intercessions and thanks be expressed on behalf of any one, including kings and all in power, as well as on behalf of the Church.

There is a two-fold reason for this: First, that the Church be not misunderstood (through exclusive attention to and prayer for her own people only) to be opposed to, or to be enemies of, those charged with the execution of law, but being rightly understood by those without, she may be permitted quiet and peace in her pursuit of godliness; and secondly, because *such* an interest in the affairs of our fellowmen is good and acceptable in the sight of God our Saviour.

Such good desires for all men, and such an interest in the world and the affairs of the world, are in perfect accord with God's interest and plan for mankind in general. For it is agreeable to God's will that all men (and not merely the Church now being selected) be saved (recovered out of the ignorance, prejudice, superstition and condemnation, which directly and indirectly came upon all men through Adam's fall and sentence, and from which all were redeemed by the one sacrifice of Christ), and that they should all come to a knowledge of the truth. Therefore, in sympathizing with the world and its affairs and in manifesting such a righteous interest and sympathy and in praying on their behalf, subject to the provisions of God's Word, you are in harmony with God's will and plan, though his time for working out all his gracious provisions for the world of mankind has not yet come, and will not come until he has first selected the Church, who are to be his "new creation," partakers of the divine nature and its glorious powers.

Do you ask a proof that such is God's plan—that it embraces all men, that he wills the recovery of all men, and that they all come to a clear comprehension of the truth? It is in the fact that "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself *a ransom for all*—TO BE TESTIFIED *in due time.*"

How very evident it is, when all the connections are examined, that God's will, that all should be recovered from their misconceptions and delusions, and that they be brought to a clear knowledge of the *truth*, is for the very purpose of testing the wills of all by the truth, in order that those who will choose and delight in the law of God—Love—may be clearly manifested and separated from those who choose ungodliness—selfishness, etc.; that the "sheep" may be separated from the "goats."—Matt. 25:33, 34, 41.

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A distinction should be recognized, as above shown, between the bringing to a *full knowledge of the truth* and a bringing to a *full knowledge of God.* The full knowledge of the *truth* must in due time come to *all*, and signifies a clear appreciation of the facts of the case—of the fact of sin and its condemnation, and of God's love and its provision of redemption for all, and of restitution to as many as heartily accept the conditions of the new covenant.

The full knowledge of *God* is that deep and full appreciation of God's character and plan in all its minutiæ, which comes only as a result of close, intimate acquaintance and communion and is possible only to those who, when brought to a knowledge of the truth, gladly and fully surrender themselves to God—to the consecrated, who as a result of full self-surrender receive the spirit. the disposition of God, which enables them to *know* him as others cannot know him.

Yes, power over *all flesh* is given to our Lord Jesus, and when he shall exercise this power, *all flesh* shall be brought to a full knowledge of the truth; and when so enlightened all flesh shall be judged or tested by that truth; as it is written of that "due time" when all shall be enlightened—"My words shall *judge* you in that day." And so many as receive the truth and rejoice in it will, by virtue of that hearty obedience, come to a fuller and fuller appreciation of the very spirit of the truth, and thus shall come more and more intimately to know, to appreciate fully God himself. And for these friends of God, friends of God's laws, friends of righteousness, peace and love, and for no others, God has prepared and promised lasting life.

AS WE EXPECTED

Just as we expected, some were greatly helped by the record of the Harvest Siftings in the May TOWER, and others, who hate the doctrine of the ransom, and who hate us and speak evil against us falsely for its sake—not openly and honorably, however, but with feigned words to hide the poison of insinuation and misrepresentation—were correspondingly aroused. Their acrimonious charge is that the editor of the TOWER is boastful, seeking self-exaltation and praise among men, and to herald his name and make it great and honorable.

I reply that if seeking popularity and praises of men, I never would have championed the growing unpopular doctrines of the cross. I knew, and long ago pointed out, the truth of Paul's words, that the *cross* is to the Jew a stumbling block and to the Greeks (worldly-wise) foolishness; and that this would be specially and increasingly so in this harvest time, when this question of the *ransom* is to be the great test question for all. A reference to your old TOWERS, for the past ten years, will corroborate this statement. Thank God, I was not one of those who deserted the cross for the sake of popularity. To me it is increasingly "the power of God and the wisdom of God."—1 COR. 1:23, 24.

And so far as the statements of the May TOWER referred to the Editor, such references were made only for the sake of God's cause—in the interest of his truth and of his people, and as an offset to certain false statements and insinuations *publicly* uttered, which were deceiving some. And of what the writer has been privileged to do in the Master's name and for his cause, *only so much* was stated as seemed needful for the Lord's glory, and its every sentence was carefully weighed and considered, and is true.

In making the statement we followed the example of the Apostle Paul, who, because of similar misrepresentations and opposition from brethren who had similarly deserted the cross, made a similar statement, and even went beyond and boasted a little.—2 Cor. 11:1, 10, 16.

But wait a moment—Upon what evidences are these defamatory charges based? Have we spoken well of *Millennial Dawn?* We have never said for it what we would have said had the author been some one else. Have we published commendations written by others? We did so for the sake of others, to attract attention to the truth; and even then the *most* personally complimentary items have been stricken out of many of your letters before publication, as many of the writers could testify.

Again, consider a few *facts.* The two pamphlets, *Food for Thinking Christians* and *The Tabernacle and Its Teachings*, of which hundreds of thousands of copies were published—Did they have the name Russell stamped upon the back in gold letters or printed upon the side and title page in large display capitals? No, they contained no hint as to the author's name. And when certain enemies then criticized, they said they supposed the author was *ashamed* to be known. Hence, in bringing out *Millennial Dawn*, in order to give no occasion for the enemy the author's name was given. But where and how? Not where it would strike the eye of all, but where it would escape the notice of one-half who have the book—at the close of the Preface, which only about one person in ten ever reads. If I had sought honor of men would not this book, of which over 150,000 copies are already in the hands of the people, have been my chance to gratify such an ambi-

tion? If the charge were true, would I have let such wonderful opportunities pass unused? Others, in books of small circulation, avail themselves to the utmost of such opportunities and think nothing of it. Even the WATCH TOWER has the editor's name in very small letters, while many other journals make the names of their editors quite prominent.

How about tracts—what are the facts? The fact is that the very persons who malign us have their names in large capital letters upon every little two-page tract they issue, while our tracts, of which about twelve million pages have been issued during the past two years, and which are going all over the civilized and uncivilized world, bear no hint of the writer's name. What a chance this would have been for these false brethren to have blown their trumpets, and with what bad taste comes the charge of self-adulation from such sources. What spirit prompts such mean insinuations in opposition to the facts, all may judge. By their fruits ye shall know them. They have forced this statement of *facts*, which no doubt they will consider further boasting. The Lord be the judge.

EXTRACTS FROM INTERESTING LETTERS

Iowa.

DEAR BROTHER RUSSELL:—There are many things about which I should be glad to confer with you face to face, but as that seems impossible, I resort to the pen. I know that the work which our Lord has given to your hands is sufficient to take up all your time, or rather the Lord's time which he has allotted to you, and so I have hesitated to write. But again, I have thought *perhaps* he has reckoned in the time necessary to devote to the thoughts I wish to suggest; therefore I write.

As you are not yet acquainted with me, I wish to say that I verily believe that I have *no* opinion of my own that I wish to peddle, but desire that I may know and understand the truth as it is in Christ Jesus. First of all I wish to tell you that the brief history of your doctrinal development, which was published in the last TOWER, was just what I wanted to know; and on account of some resemblances to my own experience, it was a comfort to me, for it seemed as if it brought you closer to me, and I did not feel so lonesome. For lonesomeness has come over me sometimes, most crushingly, until in mercy the Lord lifted me up, and I could say with him: "Yet I am not alone, the Father is with me." Following out what then seemed the line of duty for me, I entered the ministry of the M. E. Church immediately on completing my college course. I wanted to preach the whole gospel, but I was bothered and hampered from the beginning with things I could not understand, the chief of which was, *How Christ was God.* The brethren told me it was a mystery —that I had better let that question alone, it was "deep water." My father, also an M. E. preacher, had for years been a close Bible student; he conceived a plan of collecting together all that the Scriptures said on the various topics of faith and practice, so that believers might more easily see what they should believe, and what they should do.

He was not able to carry out his plan, but dying, he fully set his thoughts before me and requested that I would work it out and publish a book, the title of which should be "God's Guide For Man's Faith and Practice." I promised to do the work as he requested. He then said to me—"James, if you do *truly* study the Bible according to the plan I have indicated to you, it will take Methodism out of you." I answered—"I don't know about that, Father;" to which he rejoined—"It WILL do it, boy." I replied—"Very well, Father, if studying God's Word, and understanding it, takes Methodism out of me, all the worse for Methodism."

As soon after his decease as possible I began the work. With the Bible and the Concordance I plodded along. I indeed found some, to me, strange things; but nothing very startling occurred until I was studying the *person* of Christ. I was considering 1 Cor. 15:24-28. I had read that scripture perhaps a hundred times before, but now it seemed to say something never before seen by me. "He shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power, ... then shall the Son also himself *be subject* unto him that put all things under him, that God may be all in all." Could that Scripture be true and the doctrine of the trinity be true? I could not reconcile the two. Which was right? Did the Bible *mean* what it said? or how was it to be "interpreted?" It was as if a mallet had struck between my eyes. For *three days* I was in pain—actual distress. Was the Bible right, or was theology right? I prayed without ceasing, that God *would not let* me break loose from the truth; for I dreaded falling into heresy. I realized that a conviction of the correctness of the Bible statement, as it read, and of the error of the trinity doctrine, was gradually taking possession of me, until at the end of three days, like an ice gorge in the Mississippi river, my theology broke up and went out of my heart and out of my head under the bright shining of the divine Word. Every doctrine of Theology, so-called, became to my mind an object of suspicion, but the Bible, in the same ratio, became unutterably precious. Even the doctrine of the atonement *by the blood* came to be a matter of doubt, and I resolved that it would have to stand the severest scrutiny, or I would not believe it. For more than two years I floundered in the slough of doubts, and I had to stop preaching, for I doubted everything excepting God, and that he was the rewarder of them that seek him, and that the Bible was the revelation of his will and purpose. I tried to understand the Bible, but could make little headway. I studied the atonement, and came to the conclusion that the Unitarians were right on that subject—that no atonement was made for our sins, that Christ is merely our Example.

I now realize what I did not then, namely, that my utter dislike or abhorrence of theology *prejudiced* me against even the truths it contained. I was in this condition when I happened on the little book—"Food for Thinking Christians." Now understand me, that all these weary months of doubt I never ceased to pray, "O! send out thy light and thy truth and let them lead me, let them bring me to thy holy hill." It seems to me today that it was in answer to that constant petition that "Food" was dropped in my path. I was prepared to receive much of it, but the atonement as there taught I resisted, as also the destruction of the wicked. But I sent to you and obtained "The Tabernacle and Its Teachings." That opened all things clearly. I there saw what the atonement really was, believed it, *loved* it, and from that day was a free man IN Christ Jesus.

O Brother, how that precious truth rejoices my heart and gives peace to my mind today! I have had enough experience in opposition to that doctrine. I want no more. I am glad that you will republish The Tabernacle, etc., this summer. May I make a suggestion to you? On page 9 of the little book you say that you think the wood was used in the construction of the Tabernacle, altar, etc., only to make them as light as possible and portable, and then call attention to the Temple of Solomon, that all its furniture was of solid metal. I suggest that there was doubtless *unused* strength enough in Israel to carry the whole thing in sections even if solid; but is there not evidence enough that the wood was as necessary as the metals for typical use? You elsewhere very correctly, as I think, claim the wood to represent the justified man—justified and reckoned perfect because of his faith. Now if the Tabernacle and its appurtenances represent, in object lesson, the *whole* plan of salvation, what is there in it to represent that "this corruptible shall PUT ON incorruption, and this mortal shall *put on* immortality," unless it be that corruptible and perishable wood when it is covered—has "put on" the brass (incorruption), or as the little flock in the tabernacle, has "put on" the gold (immortality)? If this suggestion is valid, would it not be well to change the remark referred to?

[The fact that the Incense Altar and Mercy Seat were made of wood overlaid with gold, while they represent that which is perfect and divine, seems to me to prove that the wood was used for lightness.—EDITOR.]

In respect to the temple built by Solomon, I have serious doubts as to its being in any true sense a typical substitute for the tabernacle built by Moses. In other words it seems doubtful that it at all typifies the plan of redemption as it exists in God's mind. I could, at this time, more easily believe that it typifies the confused and self-praising ideas of men concerning that plan.

I make the following suggestions. If they are good, let them abide, if not good, let the light of God dispel them into mists and let them be blown away.

1st. The conception was of David's own mind. God never told him to do it. On the contrary, he objected, saying—"Spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?" (1 Chron. 17:6.) It is manifest that the work was *permitted*, not commanded. True, David claimed (1 Chron. 28:19) that the pattern was given to him of God (if indeed, that is not an interpolation, like Rev. 20:5); but

if that be true, would it not as probably be a type, as I before suggested?

2nd. The furniture was greatly multiplied—10 tables for the shew-bread, 10 lamp stands, 10 lavers, and "a sea" on the back of oxen, etc., etc.

3d. It was built by the labor of foreigners (the Tyrians) and the enslaved Canaanites. The men of Israel were not engaged in it. (2 Chron. 2:17, 18; 8:7, 8, 9.) The architect, also, who had charge of all the work, was a man of Tyre, though a half-breed Israelite. And THE KING of Tyre helped on the work with all his might. How different were the builders and the building of the Tabernacle. The hands that wrought it were *free*. It was the glad work of the children themselves. Why did the holy spirit cause the record to be made, as to who were the actual workmen engaged on the Temple? I suggest that the nations immediately connected with Israel were each, in some character, typical; and this is no new idea; if I mistake not, it is your view also. Israel represents the people of God. Egypt represents "the world that now is," which "lieth in darkness." Babylon—human organization—human wisdom trying to make the world better. Tyre represents the kingdom of Satan. See Ezek. 28:1-10—an exact description of the Pope of Rome, who is Satan's vice regent on the earth; and verses 11-19 a description of Satan himself. If it be objected that the manifestation of divine glory which filled the temple on the day of its dedication would certainly prove that Jehovah was the author of the building and that it therefore represented the divine will, I should think not. During the 40 years in the desert, the manifestation of the divine glory was evidence that *in great* MERCY God was with the people; but, I believe, never in evidence that he was well pleased with their works and ways. And there are many instances given in which favor was manifested to the people, while at the same time he was displeased with their works. And in this Gospel age, do we not know that great favor has been shown in years past to the believers composing the sects, while at the same time we know by his Word that sectarian divisions are hateful to him.

I think, also, that David expresses the central thought and motive of his mind when he said—"The house that is to be built must be exceedingly magnificent *for fame and glory throughout all countries.*" (1 Chron. 22:5.) The Tabernacle, like the body of Christ, is contemptible in the eyes of the world. The temple, like all of men's ideas, must be exceedingly magnificent to the world.

Your brother in the faith of the redemption.

J. H. GILRUTH.

[We are glad to see so much evidence of study on the part of Brother G., even though we must dissent from his conclusions. We suggest that while the divine glory upon the Mercy Seat of the Tabernacle and also of the Temple did not prove Israelites to be in favor with God, it did show God's approval of the Tabernacle and of the Temple. Furthermore, let us remember that God permitted David to prepare materials for the Temple, but not to build it because he was a man of blood, a man of war; and because he had specially promised of Solomon: He shall build Me a house. (See 1 Chron. 17:11-15; 22:5-19.) The humble Tabernacle, whose glories were all hidden, typified the presence of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ's Millennial reign.

The building of the temple, too—the fact that all the materials were prepared and fitted for their respective places, beforehand, represents how God prepares and fits, beforehand, every member of the Church. And when all are selected, fitted and ready, the glorified Church will be brought together without commotion or friction, even as the parts of the Temple were put together "without the sound of a hammer." (1 Kings 6:7.) On the contrary, the false temple, Babylon, fits and builds and tears down and puts up continually and with great noise—Babylon—confusion.

The workers and materials coming largely from outside of Israel is also true to the facts; for God has selected most of the Church from among those not Israelites according to the flesh, out of every country and nation. These are co-working under him whom the Jewish King, Solomon, typified—our Lord, who sprang from Judah.—EDITOR.]

THE BIBLE TRIUMPHANT.—Voltaire's house is now used by the Geneva Bible Society as a repository. The old premises of the British and Foreign Bible Society in Earl street, Blackfriars, stood where, in 1378, the Council forbade Wycliffe circulating portions of the Holy Scriptures, and where he uttered the words, "The truth shall prevail." The Religious Tract Society's premises are where Bibles were publicly burned.

VOL. XI ALLEGHENY, PA., AUGUST, 1890 NO. 9

THE TYPICAL TABERNACLE AND ITS TEACHINGS

ITS FURNITURE—ITS APARTMENTS—ITS PEOPLE

[As our readers have the Tabernacle Shadows in book form we do not reproduce it here.]

EXTRACTS FROM INTERESTING LETTERS

Iowa.

DEAR BROTHER RUSSELL:—I have been thinking that perhaps I *ought* to be better known to you, and that I have not the advantage of that spiritual sympathy which so builds up the brethren who neglect not the assembling of themselves together, which bodily assembling has now, to some of us, to be substituted by letters. I saw you and heard you at the meeting in April, and perhaps you will recall me personally. I had then *many, many* things I wanted to talk with you about, but I found it impossible to wait over until you would have leisure. But how I was blessed and strengthened by that meeting! I have been a careful reader of the WATCH TOWER and both volumes of "DAWN," *and the spirit of that assembly* and the inspiration of the meeting—the seeing, for the *first time*, faces of men and women who believe as I do and whose hope was also my hope—was indeed blessed. I know that you are very busy with that which the Master has intrusted to your hand, and I write this letter, knowing that occasional words of sympathy and love are encouraging, and that a word from me may help to build you up. I cannot tell you now what the words have done for me, which the Master has spoken by you through the TOWER and DAWN. For several years I was in the pastorate of the M. E. Church and a member of the Upper Iowa Conference. The study of the Bible took Methodism out of me long before I knew of your writings. I associated a *few* months with the Campbellites; but they were not the people my heart yearned for, and their doctrines and practices were out of harmony with THE WORD. I turned my attention to the Plymouth Brethren—read their literature, but they are the worst "hide-bound" of any, though they do have some truth and are zealous for the atonement.

To one looking at me from the outside only, I would seem to be a wanderer, having had little stability, having had no fixed home since leaving the M. E. Church. But God knows differently, and I am persuaded that you also can understand how that a man whose daily prayer was, "O! send out thy light and thy truth, and let them lead me," would become very peculiar in the eyes of those who are asleep in Zion. I have had some extremely painful experiences which would not have fallen upon me had I remained a pastor in the Church. But I am comforted as was our brother Paul, that these light afflictions work out for us a far more exceeding and eternal weight of glory. And since I have learned to walk in the light as he is in the light, I have also grasped the meaning of Phil. 4:7, THE PEACE OF GOD.

I have seven children, none of them yet self-supporting, and as my salary stopped when I stopped preaching *for* the people, I have had enough to do to feed and clothe them. I have earnestly desired to be at work wholly in the Gospel, but the care of my family has tied me to my business, but my heart was all the time with the Lord.

Religiously I am alone, excepting the sympathy of wife and children, and the Lord is good to us in our little family Bible readings *every morning*.

If you are very busy do not stop to answer this letter, only do not forget a friend of all those who love the Lord in deed and in truth. Your brother in faith and hope,

J. H. GILRUTH.
Pennsylvania.

DEAR BROTHER RUSSELL:—For the enclosed have the kindness to mail to my address one copy each of the first and second volumes of MILLENNIAL DAWN. These are "perilous times"—the "sifting" process continues and it is our desire to walk in the light, God helping us.

There are only three of us here who are striving to enter in at the straight gate, and we are regarded as "peculiar" among the professed church people. Pray for us, that our running may not be in vain. Will you kindly mail a copy of the May number of the TOWER, prominently marking the article, "Harvest Gathering and Siftings," to Mr. ———. This man, once in the way, may possibly not have gone so far back as to reach "outer darkness."

May God bless you in your good work and reward you in due season.

Yours in the name of the Master,

E. C. REMMEL.

VOL. XI ALLEGHENY, PA., SEPTEMBER, 1890 No. 10

EXCEPT A CORN OF WHEAT DIE

"Verily, verily, I say unto you, except a kernel of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."—John 12:24.

It has been urged by some that this statement proves that the Lord's work for mankind was not that of a substitute. We hold the very contrary to be the fact: that it does teach substitution exactly.

The words were used a few days before our Lord's crucifixion, about the time that he began to show the disciples (Matt. 16:21-23) how he must suffer many things and be killed and be raised again the third day, when Peter rebuked him and said, "Be it far from thee, Lord," this shall not be unto thee, and was in turn rebuked. The Lord, in furnishing a reason for his death, drew an illustration from nature, likening himself to the seed grain whose death becomes a source of life to many grains of like kind.

It was the *man* Christ Jesus who gave himself into death, as the necessary means under God's plan of bringing other *men* into being. It is too well known to be disputed, that if a grain of wheat is planted and dies, it brings forth other grains like itself, and never produces grains of another kind or sort. Then so surely as it was the *man* Jesus who died, it will be a race of *men* like he was when he died that in due time will be developed as the result of his death.

The grain of wheat which *dies* never revives, never rises; it is gone forever, it has ceased to be; its life is given as a *substitute* for the lives of the grains which receive its life and nature *instead* of it. The seed grain gives up its existence as a grain that the other may become living grains. It goes into nonentity as the others were, that they may exist. The Lord's illustration is a perfect one, and in full harmony with his repeated statement that he would lay down his life for the life of the world—that he would give his life a ransom (a *corresponding price*) for all.

Our Lord teaches that having left the higher nature and become a man, a "kernel of wheat," it was not his purpose to abide or continue to live as a man. Had he chosen to do so he might indeed have preserved his life; he needed not to die. But then the very object of his taking the human nature (that he might become the life-giver to all of Adam's death-sentenced race who would desire it upon God's conditions) would fail of accomplishment. He as the "kernel of wheat" might indeed preserve himself, as his life was not forfeited, and no cause of death was found in him, but thus he alone would have life and the race of Adam would continue dead or dying, under sentence of death without one hope of life. Only in one way could the many be brought to life—by the death of the *one* in whom was the germ of life. And our Lord Jesus himself was that one, the only kernel which had a germ of life, the only man who had a right to life since Adam lost his right by disobedience.

We have already shown at length that to secure for mankind forever the rights and privileges of restitution to perfect manhood, our Lord's laying down of manhood and its rights and privileges was forever: that he did not take them back in his resurrection; that on the contrary he was "put to death in flesh, but made alive in spirit," a new creature, of the divine nature, spirit and not flesh, heavenly and not earthly. (See MILLENNIAL DAWN, Vol. I., page 175, and Vol. II., page 107.) This illustration of the kernel of wheat shows only the death of the *man* Christ Jesus as our ransom price; it does not show his previous condition as a spirit being, before he became a man; nor does it show his subsequent exaltation far above manhood and far above angels and principalities and powers, to be a sharer of the highest of all natures—the divine nature. But it shows well what the Master used it to illustrate, viz.: his death as a *man* to give life to many *men*.

As the grains which spring up as a result of his death receive from him *only* that which he surrenders for them, so all the blessings which result directly from our Lord's death are human and earthly rights, privileges and blessings—those lost in Adam are the ones redeemed for all by Christ. And it is those very blessings that he will restore to all the worthy in the "times of restitution of all things."

How, then, is it that the Church, called and drawn during the Gospel age by the Father, is offered and is to receive spiritual and heavenly blessings *through* Christ, and not a restitution of the earthly favors lost in Adam?

We answer, That is an *additional* favor granted now, or as the Apostle puts it, "favor *upon* favor;" a special call which ends with the close of the present age. But all thus called to the additional favor must first share in the favor of restitution, which Christ purchased for all. *Justification* in the present age is the equivalent of restitution in the next age, only that it is a restitution received by *faith* instead of an *actual* restitution. Restitution will be the making of men actually right or perfect as men, the actual restoring to them of all that was lost in and by reason of sin. Justification is the *reckoning* of men as right or as though perfectly restored to all the grand qualities and privileges lost by reason of sin.

As the restored race, in the end of the Millennium, will be fully back to harmony with God, as though there never had been any fall or condemnation, so those now *justified* (or *reckoned* restored, right and perfect) are treated as though there had never been a fall or condemnation. They are justified freely from all things—justified by his blood who redeemed them. They are thus *restored* to the human rights in advance of the world in general, though only by faith.

God's object in justifying us, through faith in the ransom, is to make us ready or fit to have offered to us the additional favor referred to above. That additional favor is the offer that the justified may, during the Gospel age, follow the example of their Lord Jesus and offer up (sacrifice) their justified selves—their justified manhood, after the example of the *man* Christ Jesus, with the promise to such as do so that they shall be counted in with their Master in the sacrifice (though his sacrifice, not ours, possesses the merit or value which pays for the sins of the whole world), and that as he was raised up from death, no more a man, but highly exalted to the divine nature, so they shall also be made sharers of the same high honor and glory with him, and under him as their Lord.

Now (says the Apostle, referring to the Gospel age) is the day of this great offer of this great salvation: "Now is the *acceptable* time"—the time when God agreed to accept such sacrifices—justified through faith in Jesus' blood and presented in his name and merit.

Brethren, I beseech all who have presented themselves thus and who have been received as holy and acceptable in Christ, that ye make good your covenant of sacrifice—even unto death, and that you let no man beguile you of this reward which God hath promised, by turning aside your pure minds from the simplicity of these good tidings, to human philosophizing and theorizing. For other hopes are merely the earthly, the human, though the promises made to the heavenly class be misapplied to them.

POEMS AND HYMNS OF DAWN

This is the title of our new book. It is a volume of 494 pages, neatly bound, with red edges, in embossed cloth cover.

It contains 151 choice religious Poems and 333 select Hymns, many of which are from the well known pens of Whittier, Doudney, Titbury, Browning, Mackay, Bryant, Havergal, Reed, Janvier, Bonar, Guinness, Wince, Smith, Heber, Brown, Upham, Watts, Newton, Cowper, Bottome, Doddridge, Kelly, Pierpont, Taylor, Bliss, Oberlin, Toplady, Gates, Crosby, Wittenmeyer, Hastings, Grant, Palmer, Guyon, Phelps, Stennett, Brewer, Bowring and many others, including some by Sister Russell.

For a helping hand to lead our hearts very close to the Lord, in quiet, solitary meditations, and in songs of praise and worship, alone or in little assemblages of believers, we know of none so helpful as this volume of Poems and Hymns of Dawn.

The retail price through bookstores and news-agents is the same as the volumes of MILLENNIAL DAWN in cloth binding, namely: One dollar a copy. The wholesale rate is fifty cents a copy.—All WATCH TOWER *subscribers* are supplied at the wholesale rate, for any desired quantity, without extra charge for postage.

The price is made thus low because we desire that all of the saints may have the assistance of this helping hand in their communion and devotion. It is *good* to know the truth; it is *blessed* to obey it; and it is then *sweet* to feed upon it in communion and worship. In order that the poor of the flock may enjoy the same opportunities for communion and growth in grace, we renew our offer to supply a copy to any who have been on our TOWER list for the past year as the Lord's poor, if they will write for it, saying that they are too poor to afford to purchase the volume.

Let us here remark, what some do not appear to understand, that we are now supplying *Millennial Dawn* in cloth binding to TOWER subscribers at half the retail price—fifty cents per copy—with no extra charge for postage. Order as many copies as you desire for your own use and for loaning to friends and neighbors.

THE PROVIDENCE OF GOD

In our present trial-state, while we walk by faith and not by sight, the question as to the leadings of divine providence is often a perplexing one to many. In many instances the discerning and experienced children of God can see very serious errors in the course of some who suppose they are following the leadings of divine providence, but who in fact are far astray from the Lord's expressed will.

Ah! says one, there was a peculiar coincidence in my life, or a peculiar train of circumstances which indicated to me my course of action, and I am so persuaded that the leading was of the Lord, that nothing can move me from my course. Who has not met some instances where the delusion was so strong that even the Word of God had no power to dispel it? The subject, therefore, is one worthy of very careful consideration; for certain it is that God does lead, direct and discipline his children not only by his written word, but also by making the circumstances of life work together for their good.

But how, then, shall we account for the misleadings as well as the true leadings of some who, we have abundant reason to believe, are God's children. From the Scriptures we learn not only that all things shall work together for good to them that love God, to the called according to his purpose, that God's eye is upon all their ways, and that not a hair of their heads shall fall to the ground without his notice, but we also learn that the prince of this world has power to deceive and to lead astray many, and that *if it were possible*, he would deceive even the very elect.

The elect, therefore, are the only class who cannot be deceived. God is pledged to see to it that they shall not be deceived either by circumstances, appearances or perversions of his Word. Who are these favored elect ones who are so guarded and protected on every side, that no weapon that is formed against them can by any means prosper? (Isa. 54:17.) We answer, They are the called and faithful and chosen ones, Many are called, but few are faithful to the conditions of the call, and few, therefore, are chosen. We are told that a thousand of the called ones shall fall at our side and ten thousand at our right hand, but that that which shall cause their fall will not come near the elect. They cannot be moved.

In the fullest sense no one is elected to membership in the body of Christ until he has finished his course of self-sacrifice, even unto death. And yet from the moment of consecration we are reckoned as of the elect, and treated as such to the end, unless at some point in our course we prove unworthy of the favor, and as unfruitful branches are lopped off from our connection with the vine, which is Christ.

Consequently, those assurances of preservation in the midst of the pestilences and flying arrows of this evil day are only to the called and faithful—to those who have heeded the heavenly calling, presented their bodies living sacrifices, and who, true to their covenant, are keeping the sacrifice on the altar. These cannot fall; it is impossible to deceive them; and no weapon that is formed against them can prosper. So in this day when the pestilence of infidelity is raging, and the sanitary condition of the public mind forebodes a wide prevalence of the disease, and when the disease is taking on its most insidious and destructive forms, every consecrated child of God needs to look well to the spiritual condition of his system in general, to see that self-will is indeed dead, and that in simplicity of heart he is walking in the Master's footprints.

We need to bear in mind that the glorified church is to be but a little flock, possibly only a literal hundred and forty-four thousand (Rev. 7:4); that in all probability the majority of that number long ago finished their course and fell asleep in hope of the first resurrection, and that only a very small and very choice company is now desired to complete the church. The heavenly Bridegroom desires for his bride only those proved faithful under all the tests applied. But those rejected from that position are not cut off from all favor; they are simply not wanted in that near relationship. Consequently their deception is permitted for a time; and, like unfaithful Israel, for a time they stumble and fall; but if not persistently wilful they will yet be recovered out of the snare of the Adversary, though probably not until their opportunity to be of the bride of Christ is past.

Just as God permitted Satan to deceive Eve as to the result of her disobedience when she really desired to disobey God; as he permitted circumstances and surroundings to deceive unworthy Israel, who were too proud to receive the humble Nazarene as the promised Messiah and King, and to blind them to the spiritual blessings of the Gospel Age, reserved for the meek and faithful few; as he has for centuries permitted the delusions and deceptive appearances of Antichrist to flourish and deceive all who loved the world and desired the mere outward forms of godliness, so that the faithful few only would follow Christ through privations and persecutions; and as in the end of the Millennial Age he will again permit all those unworthy of life, because at heart disloyal to God, to be deceived with the delusive hope of life, regardless of that merit which alone can secure it; so we must not be surprised to find some now fully persuaded to a course contrary to the expressed will of God, on account of certain deceptions and delusions which have power over them because of some unfaithfulness on their part toward God and the covenant of consecration they had made with him.

While, therefore, the saints may and do rejoice in the manifest leadings of divine providence in the shaping of their course and their guidance in it toward the prize of their high calling, according to the precious promises above referred to, if they would not be deceived by a permitted counterfeit leading of the adversary, which will seem to be in the right direction, but which will actually be misleading, they must look well to it that they are carefully fulfilling the conditions under which alone such promises of safe leading can be claimed. They must see to it that they are still *abiding* in Christ, that they are faithful to their covenant of self-sacrifice, and hence still of the elect body of Christ, to whom the safe and sure leading is promised by him who will never leave us nor forsake us, so long as we humbly and faithfully abide in him. "There is a way which *seemeth* right unto a man, but the end thereof are the ways of death" (Prov. 16:25)—if pursued to the end. But we may hope that many, who through some unfaithfulness are for a time beguiled into error of doctrine or of practice, may yet be recovered from the snare of the adversary.

And if one so ensnared should, on examination of his own heart, discover his deflection from the straight course and quickly repent of it, and again, from the standpoint of a thorough determination to greater faithfulness, view his course, God will indeed "show unto him the path of life" and give him grace to walk in it. For it is written, "If any man sin, we have an Advocate with the Father." (1 John 2:1.) Consequently, while there is need for great watchfulness and carefulness, there is no cause for discouragement on the part of any who are faithful, or who in view of past unfaithfulness are sincerely repentant and very diligent in efforts to overcome weaknesses and hindrances.

The *faithful, consecrated* ones, therefore, may recognize the circumstances of their daily life, *from the time of their con-*

secration, as shaped by the Lord. If they have severe trials and testings of faith, of patience or of endurance; or if they have great obstacles and difficulties to surmount in accomplishing their fervent desire to do the Lord's will and the Lord's work: these should all be regarded as so many favors of God which thus afford them opportunities of overcoming and of proving their faithfulness. Or if *in the faithful pursuance of their course* an unseen hand gently smooths the way at times, and grants a sweet refreshment whereby new strength may be gathered for future trials, this too may be gratefully recognized as the same divine providence.

"If [for a time] on a quiet sea
To our haven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

"But should the surges rise
And rest delay to come,
Blest be the sorrow, kind the storm,
That drives us nearer home."

But if because of a decline of zeal for God, or a waning spirituality, we find ourselves smoothly drifting along with little to disturb or oppose us, there is indeed great room for fear. And though God may permit such for a long time to thus drift away, and even effectually separate themselves from the body of Christ, as surely as he loves them the surges of trouble will by and by rise about them for their discipline and correction.

Thus it will be seen that from the standpoint of faithfulness or unfaithfulness our experiences may be very differently regarded. Therefore, if any of the consecrated have been unfaithful to their privileges, let them *beware* of the leadings of circumstances, etc. But the faithful may rejoice in all things and in every thing give thanks; for "*all things* [whether seemingly favorable or unfavorable] shall work together for good *to them*." MRS. C. T. RUSSELL.

THE FALL AND THE RESTITUTION

The fall and the restitution of all things are more intimately associated than some seem to realize.

Some claim to believe in the "times of restitution" mentioned by the Apostle in Acts 3:17-19, who think of it as relating to the physical earth. They get the wrong idea from the Lord's words to Adam when he cast him out of Eden, "Cursed *is* the ground for thy sake." They somehow infer that the entire earth was like the Garden of Eden up to that time, and that there God caused a blight to come upon it because of sin. This is all wrong. It represents God as doing a great and useless work, as if he had not foreseen the fall of man and had been surprised by that sudden turn of events. It was because the entire earth was in a very imperfect [condemnable or cursed] state that God specially prepared or planted a garden or perfect spot eastward in Eden,* as a suitable place for the trial of the perfect man he was about to create, and as an illustration of what the whole earth shall be at the close of the Millennium, when the worthy of mankind shall have been tested and brought back to perfection. Thus seen, the earth, at the time God created Adam, lacked 7000 years of preparation, to make it all ready for man.

God's foreknowledge of Adam's course, while it was not allowed to influence Adam, did influence God's own conduct with reference to Adam. Seeing how man, inexperienced in the use of his great liberty, would soon disobey his law and come under its penalty, death, God arranged the entire plan of redemption and salvation with respect to this foreknowledge. He therefore introduced man upon the earth 7000 years before the earth would be properly ready for him, gave him a fair trial in the prepared "garden," and since, has let him have his experiences with sin and death in connection with the earth, and as a convict, to labor upon what God designs shall be the everlasting home of the obedient.

So, then, a restitution of the earth would be far from a blessing—it would mean its return to a state of chaos.

Others who advocate an evolution doctrine use the word restitution with reference to man, and seem not to observe the inconsistency of such language in connection with other features of their theory. They believe that Adam was called *man*, not because he was really a man, but because he was the start or beginning of what would become a man. This *evolution* theory declared by one of its advocates that "If Adam fell at all, he fell *upward*."

For those who hold and teach such views to say that they believe in *restitution* is truly ludicrous. If Adam was not a perfect man, if he fell upward, and if his race today is more nearly perfect than he was, then the last thing to be hoped for, and the very thing above all to be if possible avoided, would be a time of restitution.

But how simple, consistent and plain all is when God's Word is the guide and the sophistries of error are discarded.

The *fall* from divine favor by the wilful sin of disobedience, the sentence of *death*, the *ransom* once for all, the only hope of salvation, the 6000 years of groaning and dying and *hoping* and longing on the part of mankind, the *coming* of the one who redeemed all with his own precious blood [life] to *restore* all things which God hath promised by the mouth of all the holy prophets since the world began—this is the Bible testimony. Do you believe it? Do you believe the testimony of the prophets, of the Lord, and of the apostles? Search and see; for this is the story of paradise lost, redeemed and restored, which they all declare.

* The word Eden signifies *delight*—God planted the garden eastward in the most delightful portion of the earth as to climate, etc.

A SAINT IN THE SHADOW

I walk through darkened paths, yet know
My Father marks the way I go.
I cannot see his tender smile,
But feel his clasping hand the while:
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear.
"O trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace uprise.

—*Selected.*

HEART RELIGION

A German woman, a Romanist, residing in New York, on leaving her native land had received from her priest a charm, which was to preserve her amid the perils of the voyage, and to protect her in a land of strangers. Such a charm is generally procured by German Catholic immigrants before coming to America. Sometimes it consists of a small crucifix; sometimes of a mere picture of the Saviour on the cross, enveloped in a leather case; sometimes of an image of the Virgin. In this case it was an image of porcelain. Its possessor having reached New York in safety, and thus proved the virtue of her crucifix, kept it suspended upon the wall of her chamber as an aid to devotion, if not itself an object of grateful adoration. But one day, as she was adjusting the furniture of the room, a sudden jar brought down the crucifix to the floor, and broke it into fragments. Alas! What could she do now? For a time she gave herself up to weeping and self-reproach. But in her grief, she sought counsel of a neighbor. "What shall I do?" she cried, "for my dear Christ is broken to pieces."

It happened that this neighbor was one who had experienced the grace of Christ in her own soul. She said to her distressed friend, "Do not grieve, and I will tell you how you may make up your loss. I keep the Saviour always *in my heart.*"

She then explained to her the Scriptures and invited her to go to preaching on the next Sabbath. The invitation was accepted; the eyes of the poor disconsolate woman were opened, and she too found a Christ whom she can keep always in her heart, and of whom no casualty can ever deprive her.

Faith in the historic evidences of Christianity may be shaken at times by doubts and fears, creeds assailed or undermined, ecclesiastical systems exploded into fragments, but nothing shall ever deprive us of Christ, if he be in us "the hope of glory."—*Selected.*

A NEW REQUIREMENT FOR CATHOLICS

Under this heading, the Chicago *Herald* of Sept. 1st says:

"With the re-opening of the parochial schools today a new policy is to be inaugurated by the clergy of the archdiocese in relation to children attending the public schools. Hitherto there has been comparative liberality extended in the admission of children attending public schools to the sacraments of confirmation and communion. A few months' attendance at the parochial school was all that was thought necessary to insure a child's being instructed in religion sufficiently to be admitted to the sacraments. And, in some cases, even attendance at Sunday-school was considered adequate. But from today all this is to be changed.

"Children will not be allowed to receive the sacraments without previously attending for at least twelve months a parochial school."

Can this be the fulfillment of prophecy of Rev. 16:4-7, when the third angel poured his vial into the rivers (universities and colleges of learning), and into the fountains (the common schools and lesser institutions of learning, and perhaps including the books and newspapers) of water (knowledge, pure water, the truth, or knowledge of the truly muddy water, the truth or knowledge of it obscured by traditions of men), and they became blood (symbolic of strife and perhaps actual war)?* W. M. WRIGHT.

* [See treatment of this passage in Vol. VII, Scripture Studies.]

THE MEANING OF WORDS

"I don't take a dictionary when I want to know the meaning of Bible words: I take the Bible and look up all the texts in which the word of doubtful meaning occurs, and judge of its meaning by its use in the Scriptures, irrespective of the definition given by dictionaries."

Thus writes one who, we doubt not, thinks he has stumbled upon the true method of study, and who does not see the nonsense of his conclusion. People who take such a position have little use for dictionaries or helps to accuracy of any sort. Ignorance is the strength of their position, and they not only do not wish to know the accurate meaning of the words they use, but they would like to keep others in the dark in order that *their theories* may not be endangered. And it is evident that any man who is afraid to have the true sense of a word understood has a theory to support which the *true* meaning of words would contradict and overthrow. Alas! that such a spirit of dishonesty should be found in any manner associated with the name Christian or the doctrines of Christ.

If we read an English translation of the Bible and do not fully understand the meaning of all English words, or are in doubt about any, there is but one proper way to do—Go to some one who does know their meaning and inquire. This is just what sensible people use a dictionary for. Thus even if the English were the original tongue of the Bible, a dictionary would be necessary.

But the fallacy of rejecting a dictionary is the more evident when we remember that the Bible was not written in English, that the English version is not the original Bible, but a *translation* of it. And the translators put the thoughts of the original as nearly as they could into the English language, using English words with their true significance as used by educated people and defined in dictionaries. If, therefore, a man relies upon the English translation, the best he can do is to try to get the exact meaning of the English text.

Unless you have a thorough knowledge of the original languages of the Scriptures, or else some confidence in the statements of others, you had best stick to the English translation and the interpretation of it by Webster's Dictionary. But God has provided some very valuable aids to the study of his Word in the original languages for persons of even ordinary common-school education. These are found in *Young's Greek, Hebrew and English Concordance* and other similar works, of which it is the cheapest and best suited to the ordinary student. This book is a *dictionary* as well as a concordance. It shows the Greek or Hebrew word and gives its meaning in English. And any one, therefore, who desires to be more accurate than the English translation and the English dictionary needs the original languages and a dictionary of them.

To illustrate this subject, take the word *hell* in the New Testament.

First, follow the plan suggested by the one whose method we criticize—look up all the occurrences of the word hell in the New Testament and see what *light* you would be likely to get. None.

Second, take Webster's Dictionary and look up the meaning of the English word *hell*. There you would get much more information than you probably had at first, or could get from merely comparing the texts in the English Testament. You would find that the original meaning of *hell* was "*to conceal*, to hide." You would find the *primary* meaning of the word given thus:

"The place of the dead, or of souls after death; the lower regions of *the grave;* called in Hebrew *sheol* and in Greek *hades.*"

True, Webster gives a secondary meaning, or another sense in which the word *hell* is used, as "The place or state of punishment for the wicked after death; the abode of evil spirits."

The latter, however, the intelligent student will see, proceeds largely from the modern prevalent theological view and not from the true, primary significance of the word. We submit that most people would reach clearer views of the meaning of this by taking Webster's definition than by comparing all the texts of the Bible, with the ordinary and false meaning of the word in mind.

Third, take Young's Concordance and Dictionary (a standard work by an acknowledged scholar, an eminent Presbyterian in Scotland). It will show you that three totally distinct Greek words, with totally distinct meanings, are all translated *hell.* It separates the texts and shows which are from each of the three Greek words, *hades, gehenna and tartaroo*, and gives what he, as a Greek scholar, understands those words to signify. He shows also the word from which *hell* in the Old Testament is translated—*sheol.*

Here, then, after getting the different Greek and Hebrew words classified and the texts under each, is the time when a comparison of the several texts in each class will help the intelligent student to arrive at the true significance of any word by noting the usage by the inspired writers. And yet this is only a very limited comparison; and such as have the necessary education or other books to show the matter will find other texts in which the same Greek and Hebrew words occur and are translated by other words than *hell*, namely, *grave* and *pit.* And a comparison of the texts thus translated, with those translated *hell*, will increase the light many fold.

In choosing the word *hell* as an illustration, we have taken one of the simplest, and not one of the most complex: other words in our English translation represent many more Greek words; for instance our words *come* and *came* represent 192 Greek and Hebrew words with various shades of meaning. And on the other hand a Greek or Hebrew word is often translated by a great variety of English words. For instance, the Hebrew word *nasa* is rendered in English by 64 different words, and the Greek word *ginomai* is rendered by 47 different words.

But what could induce any one to disregard the exact meaning of words which every one knows is necessary to a correct understanding of any subject in any language? Ah! It was to support a theory—a theory which it was seen would not stand if the light were turned on, and the *real* meaning of words accepted; a theory which could best succeed if people were ignorant of the meaning of the key words, and would allow certain teachers to twist words so that death would mean life, and second death would mean second life. Yes, the theory which relies on this advice is the *no-ransom theory:* and the very word its teachers would most prefer should be misunderstood is the English word *ransom* and its equivalent *antilutron* and *lutron* anti of the Greek.

EXTRACTS FROM INTERESTING LETTERS

Minnesota.

DEAR BRO. RUSSELL:—Opportunity presenting, I sent the enclosed letter to a Brother in Christ, who yet believes in eternal torture; have sent him Tract No. 1, and if it seems wise will send him some of the TOWERS later. I send the letter as an evidence that the Lord lets me do a little. Christian love to all the household. W. E. PAGE.

[The letter may be of interest to others, so we publish it below. Writing letters to your friends is an excellent way of serving them and the Truth—provided you have the talent for this work. Let each zealously use the best talents he is possessed of.—EDITOR.]

DEAR BROTHER:—Your kind and highly esteemed letter of the 2nd inst. was duly received, but press of many important matters has prevented earlier reply.

I have met Mr. ———, of whom you speak; he and I study the Word together once a week, and receive much comfort together. Treasures *new* and *old* are abundant in this "Treasure House," and the faithful steward must ever have something for the *"household of faith."* I am led to realize more and more how small this "household" is, and how easy it is to "let the things heard slip away." The testimony of Isaiah, applied by "our beloved Brother Paul" to both the Jewish and gospel churches, is that a "remnant only" will believe the report, and lay hold of the honors offered under each dispensation. As I daily learn more and more of our heavenly Father's mind and of his purpose to have a "New Heaven and a New Earth in which dwell righteousness," and, in contrast, appreciate more fully present conditions, where *evil reigns*, I cannot express how my desire for the *full consummation* of our Father's plan grows. As you say, it seems to me that the thoughtful student of the Word must see that there are plain and specific promises that our Lord and Master will come again in person and *reign;* and also that the nations will mourn because of him on his arrival; that clouds and thick darkness will be round about him; that only "children of the day" will first know when he has arrived (as only such knew of his resurrection and ascension); that with the government on his shoulders a reign of righteousness will ensue from which will come the fulfillment of the prophecies that "All shall know the Lord, from the least even unto the greatest;" that a Highway of Holiness will be opened up in which there will be no "lions" or "wild beasts" and from which the "stones" will be removed. How like our God such conditions will be! How much higher are his ways than our ways, and his thoughts than our thoughts. The more I contemplate the ransom given by our Lord the more complete and ample it appears. He "once suffered for sins, the just for the unjust, that he might bring us to God." "By his stripes we are healed." "The Lord has laid upon him the iniquity of us all." He gave "His life a ransom for all." "Without shedding of blood there is no remission of sins,"

I rejoice not only that our Lord was a great example, but more in the knowledge that he is a *great Redeemer.* I realize that I am "not my own" but have been "bought with a price," even by the "precious blood of Christ, as of a lamb without blemish." Having received this light, I further realize what a fearful thing it would be to deny the "blood" that "bought me," and account it a common or unclean thing. Surely should any commit such sin, the "wrath of God must abide on him." "God is not mocked; that which a man soweth he shall also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." How fearful a thing it must be to "fall into the hands of the living God" unprotected by our dear Redeemer's robe of righteousness. And yet, how ample that robe is for ALL who accept it, though but few have any conception now of what our great Redeemer is, or what his wondrous work will be when he "takes His great power and reigns." Through the Word, *we* know that "There is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, *to be testified in due time.*" "We trust in the living God who is the Savior of ALL men, especially of those that believe." (Glorious special salvation; prospective members of the "Little Flock" and inheritors of the Divine Nature.) "As *in* Adam ALL die, even so *in* Christ shall ALL be made alive." "As by the offense of *one*, judgment came upon all men unto condemnation, even so by the righteousness of *one the free gift came upon all men unto justification of life.* For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus we learn that while you and I and every one understanding God's present offerings—and how few such there are—are now on trial, having our probation; yet how glorious to see further that our Father's love, wisdom and power have made full provision so that in His own "due time" every creature shall have a full insight into Christ's complete work, when, if they but accept the ransom, IT will be ample enough to cover them; the gift then offered—perfect humanity—will be all those accepting it will want, and though not as glorious as the one now offered—the Divine Nature—it will be glorious and satisfactory. We thus learn how the logical conclusion, that if the ransom is a ransom its effects must become coextensive with the effects of the fall, is, in God's providence, attained *in fact as well as in theory.* Thus all rejectors of God and his salvation will be punished on the ground of *individual sin*, apart from weakness due to heredity or surroundings. How we can appreciate anew and more fully than ever before that "God is love," as well as the message that "God is light, and in him is no darkness at all."

I had intended but a line or two, but when contemplating these wondrous things, and finding myself in communion with a brother in Christ, I find it hard to leave truths so grand.

W. E. PAGE.

Northern Prison, Michigan City, Ind.

MR. C. T. RUSSELL.—DEAR SIR:—It is with sincere gratitude that I acknowledge the receipt of your very interesting paper, ZION'S WATCH TOWER. I have been studying MILLENNIAL DAWN together with the Bible, and it has thrown a new and cheerful light on the subject of religion which I have never discovered before. You may wonder at convicts being interested in such matters, but let me assure you that all convicts are not the hardened criminals they are supposed to be. The present state of society, with all its evil influences, is making many so-called criminals; for a very large proportion of the convicts, here and elsewhere, owe it to the saloon, which is upheld by society. I am 42 years of age, and I had never a trouble in life that did not come through the saloon. I have spent upwards of $20,000 in my time, and finally occupy a convict's cell; but how mysterious are the ways of the Lord. If I had not come here I should eventually have filled a drunkard's grave, but now the power of Satan is broken, and when I leave here next September, it will be to use the talent the Master has given me for the spread of his Gospel.

Yours respectfully, ———.

Ireland.

DEAR SIR:—I received your book and paper safely and was glad to get them much sooner than I expected. I approve highly of the book and am very glad I came in contact with its pages. When I went over to America, about five years ago, and stayed in different places, a while here and a while there, I got acquainted with a man of about seventy years of age, whose life was spent in a most careless way. All this came up before him, driving him to deep despair, thinking he would have to give account for a life so ill spent. But one day a young man came in with a few books which he was selling. He asked the young man the name of it. He said, Millennial Dawn. He had heard before of the Millennium, so he thought he would buy one. The young man told him if he would read it and believed it, he would get a great blessing from it, which he has, for he is a different man altogether, no longer dreading, but longing for the Lord's kingdom.

I myself was a Roman Catholic at the time I went to him, and after reading its pages I saw in it the truth; and whenever I found a text which looked very deep, I went and looked in the Bible, which I had never read before, and found it to be in harmony.

I am very glad of the help your work has afforded me. I feel sure all Bible students, when they read it, will acknowledge it to be the most reasonable presentation of God's plan ever set forth. I am anxious for the third volume: send it as soon as ready. Your humble servant,

ED. WALL.

Deccan, India.

MR. C. T. RUSSELL.—DEAR BROTHER:—I have read the TOWERS and tracts that you sent me with much interest, and wish you to send me the TOWER for two years, The MILLENNIAL DAWN, Vols. I. and II., in paper cover, the Emphatic Diaglott and Leeser's translation of the Old Testament. To pay for the above, I send postoffice money order.

I am much interested in the Old Theology, and wish to give it an impartial examination. I have Young's Analytical Concordance, and therefore do not need to send for it. I am 30 miles out in the jungles, preaching and teaching the word of life to those who are now hearing it for the first time.

I am yours in the work,

E. CHUTE, *Missionary.*

[May the Lord bless this dear brother and show him more clearly the great "harvest" work now in progress.—ED.]

VIEW FROM THE TOWER

It is astonishing with what rapidity matters are shaping themselves for the great time of trouble predicted in the Scriptures. When, some fourteen years ago, we presented the Scriptural declaration that the Millennium of peace and blessing would be introduced by forty years of trouble, beginning slightly in 1874 and increasing until social chaos should prevail in 1914—few believed, some scoffed; for the whole cry then was Peace! Arbitration! Harmony!—hoped for through increasing intelligence.

Gradually the storm-clouds have been gathering since 1874—so gradually that many have failed to notice the great changes of public sentiment already accomplished. Yet many are now waking up, and the inquiry is heard, "Where will matters end if present conditions continue?" Ah! the answer to this query can be given from no earthly source. The Word of God is the only revelation of what lies behind the vail of futurity. It declares trouble, more general and greater than the earth has ever yet known (Dan. 12:1); that troubles financial, political and religious will fill the earth with distress; that there will be no hire for man nor hire for beast, nor any peace to him that goeth out or to him that cometh in, *because* every man's hand shall be against his neighbor. (Zech. 8:10.) Yet this is not all; for in connection with these changes, necessary to prepare for the Millennial Kingdom, will come some physical changes to the earth, incidental to its preparation for increased fertility and for rest from storms and cyclones, that it may be more suitable for the race in the "times of restitution."

The irregularity of the seasons begins to show even to infidels that it is altogether within the power of the Creator, when he is ready, to make it warmer at the poles and cooler at the equator. And these irregularities in turn show, by their effect upon the crops of the world, how even a slight change may bring about a general scarcity of food. And when the increasingly general dissatisfaction of mankind under present plenty and prosperity is considered, it is not difficult to see what is likely to be the general sentiment should a real shortage of the necessities of life compel economy.

Discontent is the general malady of the world today. Selfishness is harassing the vitals of society, in its every class. The rich are generally grasping for more millions; the comfortably fixed are anxious to be wealthy; the poor and the mechanics are grasping for "rights" and for "hours" and for "more pay." All are having beginnings of trouble already in the strikes, lockouts, etc., and all are finally coming to see that the Peace! Peace! cry is a delusion, and that more trouble instead of less lies ahead of them. Every day seems to spring some new complication. Almost every day's dispatches in the daily press for the past year have brought fresh news of strikes or riots; sometimes near, sometimes far off. It is one time a strike of the London police or letter carriers, again a riot among German miners or Belgian workers, again it is a mutiny among English soldiers; and at home it is a never-ending record of railroad, mining, iron and other labor strikes.

The only safe place for God's children is as far as possible out of all the strife. Remember the statement of the Bible, "*Godliness* with *contentment* is great gain," and lay in a large stock of both. These two qualities will serve to separate you and your aims from the worldly and their aims, ambitions and greeds. Rather be willing to be classed as "old fogy" and "lacking ambition," and to earn a humbler living with godliness and contentment and the great gain of peace of heart, communion with the Lord and some more time to spend in his service, doing good unto all as you have opportunity—especially to the household of faith.

Look at the list below and choose which you will have as your experience. You cannot mix them: an attempt to do so will only discomfort yourself and others. Choose the second list and endeavor to shape your course accordingly.

Ambition for self:	Ambition for God:
Selfishness,	Godliness,
Discontent,	Contentment.
Impatience,	Patience,
Pride,	Meekness,
Rudeness,	Gentleness,
Anger,	Self-control,
Malice,	Brotherly kindness,
Hatred, Strife,	Love, joy, peace,
Bitterness of soul.	Fellowship with God.

The Lord says to all, even to those who are not saints: "Seek righteousness, seek meekness; it may be that ye shall be hid in the day of the Lord's anger." Leave, in general, most of your grievances and wrongs for the Lord to make right. Trust in the Lord and do good, and verily thou shalt be fed and generally blessed.—Psa. 37:3.

As evidence that those who have long been prophesying Peace and Arbitration! and a gradual moulding over of public opinion in harmony with justice and love are coming to see that the masses have no real conception of justice and love, and cannot think coolly and candidly and unselfishly on both sides of any question where their interests are at stake, note the following from a recent article by Mr. Hugh O. Pentecost. After reviewing the situation as he sees it, he says:—

"What the outcome will be no man can prophesy. Economic education may be so rapid that needful modifications will be made, or stupid indifference may lull the mass of the people into a carelessness that will be punished by complete industrial servitude—a mighty plutocracy living in unparalleled splendor, with millions of human drudges providing them with whatever their vitiated tastes may demand; or an increase of the power and impudence of the capitalists may lash an awakened and outraged people into fury that will express itself in bloody and dreadful war.

"Will there be any considerable change in the situation by which the next generation will benefit? I believe there will. I think the industrial system will not last fifty years longer. It will be peacefully improved *or* violently overthrown to give place to a better. That our civilization, like some civilizations of the past, will be utterly destroyed is not probable. What changes come are likely to be improvements, and some great accomplishment for the social betterment of men will probably occur within the next fifty years. The only question is whether the improvement will come through evolution or revolution. Through evolution, I hope; *through revolution, I fear.*"

One fault to be found with this statement of the situation is, that while it no doubt honestly expresses its author's convictions, it is only a one-sided statement of the case. True, the light of this nineteenth century has introduced the labor-saving machinery which is so greatly to bless the world in the Millennium, and which has a tendency to compete so with labor that, if permitted, it would crowd the artisan to the wall; and it therefore justifies the combination of labor to preserve itself and secure to itself some of the increased advantages and blessings. But it is not true that this state of things has in any sense come about by combinations of capital *for the purpose* of oppressing labor.

An unbaised view of the matter shows us (1), that the present situation has come about without intention or premeditation on the part of either capital or labor; (2), that the increase of skill and machinery among muscle-workers or mechanics has been under the lead and guidance of brain-workers, and that without these brain-workers there would, humanly speaking, be no such general increase of intelligence and improvement of condition in society as we see today. And since brains are the channel through which these blessings of God have been sent, and since in brains as in muscles selfishness predominates above love, it is not surprising that brain, while dispensing the increased blessings, took to itself the larger share. And in a general way men recognize this law. The coal-wheelers require less intelligence and ability than the coal-diggers, and in proportion as the latter class must have and use more intelligence, in that proportion they are considered as deserving better pay than muscle only, because unskilled labor is more plentiful. The fireman on a railroad has less responsibility and requires less skill and experience, or brain development, than the engineer, and hence, though he may perform more muscular exertion, he receives, justly, less pay. We say *justly*, because growth in skill and competency tend to the general good, and should, therefore, be encouraged by due reward. If a laborer received the same pay as a skilled brain-worker or a brain and muscle worker, many would be without ambition to improvement and excellence. And all men require some such stimulus. Without it the race as a whole would continually sink lower and lower into ignorance and sin and lack of self-control.

On this principle the railroad engineer receives more compensation than his assistant, the fireman; and the civil engineer capable of surveying the best route for the building of that railroad is and should be much better paid than the laborer who grades the road; and the one competent to oversee the construction, though he may not spike a single rail, is justly paid more than the man who does the spiking, because

he exercises a rarer sagacity which is *worth more* to his fellowmen. And so it goes on up to the top. The men who have risen from being newsboys or from other humble positions in society to be millionaires and the heads of great works, railroads, etc. (and there are several such here as in all large cities), must have had a mental balance and acumen superior to that of the majority. And instead of jumping to the conclusion that they must have acquired their wealth by fraud, we should rejoice that there are men of so great ability; even though society may deem it necessary to enact some laws to prevent so great wealth and such keen intellects from taking any *unjust* advantage of those who have not those rarer talents.

Surely such men are a great blessing in some respects, even though without wholesome restraint they might become oppressors and a general evil. What would any great city be without some such men? It is the brain power of such men, their grasp of the needs of the country and their ability to manage men and money wisely and profitably to all concerned, that has in so short a time turned a wilderness into a vast workshop and girdled the earth with railroads, and that in this and a thousand other ways have blessed and are yet blessing us all with conveniences of every sort.

Society could no more get along without these brainy people, these financiers and managers, than a human being could get along without brains.

Nor is this a new thing. The world has always had such a class who rise to the top of society and influence just as naturally as cream rises to the top of milk. Mix it over and over again as you may, the distinct quality is there and as soon as circumstances favor it will naturally rise to the top again. What society should desire is not to destroy the cream class, but to keep the cream class stirred in among the milk class of society, among the people and of the people, and to prevent the collection of the cream element as a separate class—a "plutocracy," as Mr. Pentecost calls it. The reason that millionaires are more common today than ever is, that we are living in the most favorable age for all classes to improve. Not only are there more whose annual income can be rated at a million, but there is a still larger increase of the number whose income is a thousand dollars a year and still many more whose income is five hundred. The millionaire class has increased much less rapidly than other grades and classes, and we are glad of it.

But does someone suggest that in the present enlightened day the brainy people who have the financiering and managing ability should make no use of their own superior genius that would specially benefit themselves, but should use it for the common benefit of their fellow creatures, and either accept no salary or at most the same pay as a laborer or a machinist? This would be very generous, very self-sacrificing, surely. But if there were just such men do we not all know that mankind would not believe them, but would traduce them as hypocrites and claim that they were secretly taking some advantage? In this men judge others by themselves; and knowing themselves to be too selfish for such a course they could not believe it of others.

Nor is there any reason for expecting such a course of any. Those who ask it are not sharing with their less skilled and less paid neighbors their overplus each week. They are wholly selfish and envious, though they may not realize it; for while grasping every dollar and hour they can get for the reward of their own skill, they would selfishly ask others to unselfishly share the reward of their genius with them. Can it not be seen by all that as an increase of reward is necessary to inspire the apprentice to skill and care to become a mechanic, so some stimulus is necessary for the brain-workers and managers of the world, else great railroads and mills would not be built to the same extent as now, and matters would settle into a rut from which no other class is capable of lifting them? Hence, so long as society is as it is, this cream element of society must not be injured, but merely kept stirred up for the common good of all. And, consequently, while legislation may be good for the purpose of preventing Trusts and Combinations inimical to the general welfare, it would be a great mistake to enact laws which would tend to *destroy* ambition and competition for wealth. Rather let that ambition operate to stimulate general progress and general improvement, and to cultivate in the same class a greater spirit of generosity to endow Colleges, build Public Libraries, found and endow Asylums and Homes and donate Public Parks, that thus they may have the ambition to carry on great works and enterprises with the desire to use the profits of their energy and genius for the public benefit.

These good results might be reached by the enactment of a law, that at his death no man could dispose of more than a million dollars worth of money and property; that whatever he possessed in excess of that amount must go into the public treasury and thus lighten the taxes of all his fellow citizens. With such a law in operation, rich men would be more generous during life and great wealth and its great power could not all accumulate in the hands of a few families.

LOVE AS A STIMULUS

Ah, yes! Love would do instead of ambition and selfishness to push the world along the highway of progress. But how few have pure, unadulterated love. This love is one of the choicest fruits of the spirit of God. It is not, consequently, to be found growing wild in the worldly heart. It is found only very imperfectly developed in Christian people, absolutely perfect in none, and approximately perfect only in a very few—the saints. And of these few we remember that the Lord declares there are *not many* rich or great or wise. This "little flock" is mainly composed of the poor of this world (both in mind and in purse), whose only riches are riches of faith. The world will not think of these, their words and examples, but will go on blindly, talking about love and practicing selfishness, hatred, malice and envy, and all the unlovely elements of the spirit which is the reverse of the spirit of love, until the great time of trouble, which God's Word predicts, shall be precipitated.

GOD'S WAY

While presenting, above, the only course of peace and blessing under the present condition of society governed by ambition and selfishness, we well know that the moderate course will not be pursued. Selfishness, envy, covetousness and hatred are souring the hearts of all classes, except the few in whom the very spirit of gratitude and love and appreciation of the numberless blessings of our day lead to thankfulness of heart toward God, the giver of every good gift. Mr. Pentecost, as above quoted, is coming to see that his dreams as a *Nationalist*, that such a new order of things as is sought and as Mr. Bellamy has pictured, will not come about peaceably, but through revolution.

Nor was Mr. Bellamy so blind as to hope for his pictured Millennium while men's hearts are as they are now. He pictures a world of men with changed hearts—hearts in which love rules as the great dominating principle and ambition, and upon that foundation he builds his speculation as to what might be. Ah, yes! make men over into perfect beings—mentally, morally and physically—in whose very beings the law of God—the law of love—will be the ruling, governing motive; alter the climate of the earth and those conditions producing sudden changes and destructive storms and blights; and place the perfect race under such conditions, and the results ought to be glorious—much grander even than Mr. Bellamy's conception.

But who can work this grand and all-important change in mankind, without which all speculation is but a dream? Will the formation of a Nationalist club or party work such a change of heart? Nay, verily. Nationalism is a thought and an effort looking in a *right direction*, but no more. There is a chasm between where the race stands today, mired all over with sin and selfishness, and that ideal plane of holiness, love and purity, which no earthly power can bridge.

Is theirs, therefore, a *hopeless* glance in the right direction? It is hopeless so far as human power is concerned, but, as usual, man's extremity will be God's opportunity. Their desires are even far less grand than what God has already promised shall be accomplished. "The desire of all nations shall come." (Hag. 2:7.) Righteousness, truth and knowledge shall fill the whole earth. (Isa. 32:1; 11:9.) Love shall be the law; the stony heart of selfishness will be replaced by a tender one of sympathy, on every part of which will be stamped the law of love. (Jer. 31:33, 34; Ezek. 11:19.) And this shall be, not only for the fortunates who have not died, but for all those also who fell asleep in death; and it shall be, not only for a few short years, but *forever*, to as many as shall fully conform themselves to that law of love, others being cut off as thorns and briers whose presence is an injury to the good of God's then great and happy family on earth.

But what lies between the present and that grand perfection for men? The Millennium—a thousand years of discipline under the most just and loving and sympathetic government conceivable; and yet under the *strictest rule* the world has ever known. This is God's bridge for spanning the chasm between the present state of sin, selfishness and imperfection and that future state of holiness, love and perfection. Its foundations were laid eighteen hundred years ago at Calvary—when "the man Christ Jesus gave himself a ransom for all;" and soon it shall be testified in God's due time to all men, and all shall have the fullest opportunity of crossing

over by obedience and love to perfection and life by the bridge of restitution, and such alone as will not cross will perish.

But God's word reveals, too, that selfishness will be permitted to bring upon men one more final and to many an everlastingly profitable lesson, before the bridge of restitution is thrown open. This lesson will come in connection with the entrance of the world upon the restitution age, which as a bridge connects the present with the state of final perfection. In their rush for the coveted blessings and liberties God designs to give to all, selfishness is about to cause the great crush—the time of trouble such as was not since there was a nation, nor ever shall be again.

It is toward this bridge or age of judgment and trial, leading to Paradise restored, that all men, though ignorantly, are heading, each determined selfishly that he will get there first and secure the choice portion in the new Canaan. The wealthy and the brainy are in the lead; they have rather the advantage at present; already they are on the smoother way in which progress is less a drudgery, and surroundings are more elegant. They care not who may follow and generally hope that all may get a little, but are looking out for themselves specially. Behind and beside them are the millions of the medium classes of mechanics, etc., and the tens of millions of the poorer classes, laborers, etc., who have tasted some of the overflow blessings and advantages, and who see whither the new era is leading. Excitedly they push and pull for fear that, as the more favored ones pass on, there shall be none of the milk and honey left for them. And the favored ones resist, claiming custom, privilege, and their natural ability to lead. Wise would it be for both parties if they would be less selfish and more generous, insisting less upon their supposed *rights* wherever principle is not involved.

If they could but see it, there is bounty and blessing and room enough for all, and all will have the fullest opportunity to attain to all those blessings of Paradise restored. But they do not realize that it is God, through Christ, that is opening up the times of restitution of all things. They think that present day inventions and blessings are of men—an increase of human wisdom. They do not see that the flood of light which is now illuminating the world is of God, who has raised the curtain so that, as predicted, men are running to and fro and knowledge is increased.—Dan. 12:4.

A very few scattered here and there understand the real situation. These are God's holy ones, his special friends. He has revealed to them the real situation through his Word. They know what others are ignorant of, that the blessings now beginning are but a foretaste of greater ones yet to come, and long promised by Jehovah "by the mouth of all his holy prophets since the world began." (Acts 3:19-21.) These strive not so anxiously as the others for their full rights and full share of present blessings. They thankfully take what comes, acknowledging that every good and perfect gift comes from their Heavenly Father. And what they do get, even in the present time, thus affords them more pleasure than the greater number of comforts does to others. "The little that a righteous man hath is *better* than the riches of many wicked." (Psa. 37:16.) Even their faces distinguish them from others. Whatever their condition, whether sickness or health, whether very poor or in comfortable circumstances, these have peace within and realize that godliness with contentment is a great gain. Theirs is indeed a peace that the world can neither give nor take away. (John 14:27.) These are always rejoicing, and now so much the more as they see the great blessings of the Millennium drawing near. They are content to receive their share of coming blessings in God's way and in God's due time. These, if they cannot obtain their rights under present laws and regulations, will *wait* for justice, remembering the Apostle's words: "Be *patient*, brethren; the coming of the Lord draweth nigh"—his Kingdom will give full justice to all; wait for it. (James 5:7.) They remember that it is written, "Vengeance is mine, I will repay, saith the Lord;" and again, "Dearly beloved, avenge not yourselves, but rather give place unto wrath;" and again, "The servant of the Lord must not strive, but be gentle unto all, apt to teach, forbearing, in meekness instructing those that oppose themselves." (2 Tim. 2:24, 25.) They remember, too, the outward characteristics of godliness enumerated by the Apostle—sobriety, modesty, hospitality; not strikers, not greedy of filthy lucre, patient; not brawlers, not covetous. (1 Tim. 3:2, 3.) They remember, also, that they are to follow in the footsteps of the Lord Jesus Christ, who was the personification of gentleness, humility and love. These may be in the very midst of the trouble and anxiety of the world and yet retain in their hearts the peace of God which passeth all understanding.

God, who alone knows the outcome as well as the process of his plans, reveals the fact that the Millennial blessings will not come in peaceably as they might do if love controlled mankind. Men, believing that *they* are bringing about the change of disposition, rejecting God at the helm of affairs, and seeking to gain by force the blessings longed for, must learn their mistake before they are ushered into the blessings. To bless their methods would be to confirm them in their error and to make them arrogant and proud. To enter the Millennium thus would be to their disadvantage. Accordingly, their own efforts are, under God's supervision, to teach men humility and their own utter inability to establish justice and peace in the world.

Accordingly, from the Scriptures we read the future thus: As inventions increase, men will become more and more vain and boastful as to what human power and ingenuity can accomplish. They will more and more lose sight of God and his provisions and supervisions. Nature will become the god of science and of the masses, and to nature's laws, not God's, they will bow. But nature will deceive them; most unusual and "unnatural" changes will occur; the laws of nature which they thought fixed will be found unsettled and unreliable; for God, knowing the necessities of the time, has arranged that great convulsions and changes of nature's operations (necessary for the betterment of the earth for man in the time of blessing about to begin) shall occur at this time, to humble the pride of men and to teach them their dependence upon nature's God.

These changes of nature will produce famines, pestilences, etc., at a time when men are boasting that such things are impossible because of greater facilities of communication and traffic, and because of the increased knowledge and power over disease. And extravagance and waste and ingratitude, for comforts and blessings now so liberally bestowed by him who sendeth rain and sunshine upon the just and upon the unjust, will receive a severe and lasting rebuke.

Meanwhile the self-assurance of men, which presumes that they need only to put their theories into practice to produce the longed-for Millennium of peace and prosperity, will also receive a severe and lasting rebuke. A haughty spirit leads to a fall. The haughtiness and pride of Capital will be rebuked; and equally the haughtiness of Labor. The pride and self-confidence of both is leading rapidly to that great struggle between them in which both will fall. Capital will fall first, not under peaceful strikes and victories, but in a reign of terror such as visited France a century ago; and it, indeed, is set forth in Scripture as an illustration of the greater and wider conflict now at the door. Both sides will become less and less reasonable. Labor already is so prejudiced that any suggestions offered which differ from its preconceived ideas are attributed to self-interest or other unworthy and bad motives —pandering to Capital, bought up by the money of the rich, etc. That generosity which is willing to see and to hear both sides, and to judge justly, is rapidly giving place to envy, malice and hatred of all and everything which lies in the way of its presumed rights. To what this will lead is not difficult to forecast. It is a murderous spirit and will lead to bloodshed and general havoc.

Capital, too, is self-confident. It unwisely bases its expectations for the future upon the past. Seeing the attitude of Labor, Capital says there is no use attempting to reason with or to contract with Labor: we must do the best we can to protect ourselves. Labor shows us no quarter and would not hesitate to cause a loss of millions of dollars by a sudden strike for an alleged grievance. To yield would be to place ourselves in the hands of tyrants, not only malicious, but inexperienced, and for that reason, if for no other, incapable of handling great enterprises properly. We cannot submit to this and *must conquer Labor effectually*. Bad policy, gentlemen! It could be done in times gone by, but not now. You cannot conquer Labor; you will not pursue what would be the wiser course—Condescend to men of low estate, grant everything that is reasonable and a little more, and by meeting with the unreasonable be content to teach them *gradually* the general principles which you see they but imperfectly comprehend. They are but children in matters of finance and commerce and social science; be patient with them, for Labor is a child so giant-strong that if he be not thus patiently taught and often conceded to while getting his lesson, he will soon, very soon, totally destroy that which he has not fully comprehended is necessary in great part for his own comfort as for yours.

And thus it will be, the Scriptures declare: Society with all its present arrangements, laws, etc., will be utterly overthrown in this strife. Then men in the midst of anarchy will attempt to rear successively the various social structures (Socialism, Nihilism, Nationalism, etc.) which variously they now conceive to be the *one thing needful* to perfect equality

and happiness and peace and plenty. Each, as it is tried, will but prove a fresh failure, bringing new discouragements and renewals of the general trouble, until it has become apparent to all that Sin is at the foundation of all the trouble, and that no government that could be designed could be expected to operate perfectly in the hands of imperfect officers, and that perfect laws would not be obeyed, even in their spirit by imperfect people more or less dominated by sin and selfishness. Then such of mankind as really love and desire righteousness will be ready to hail Immanuel and his strong government as the only way to peace and prosperity.

While our own views are not prophecy, but *interpretations* of the holy prophets of old, it may be interesting to our readers to read a brief extract from the pen of one who claims to be a scientific prophet and to note the close agreement of some of his "scientific" opinions and conjectures with the Scriptural presentation above, which we have been presenting for the past fourteen years. The extract below we quote from the daily Press reports.

PROF. J. R. BUCHANAN'S VIEW

"In *The Arena* Professor Joseph Rodes Buchanan writes about 'The Coming Cataclysm of America and Europe,' which he places at nineteen years from the present time, and which 'in its magnitude and horror will surpass anything of which authentic history has preserved a record.' The Professor's paper is a prophecy containing conclusions demonstrated by the sciences which he has 'esoterically cultivated,' and the manner in which he goes into details convinces the reader that whatever there may be in the prophecy the prophet believes in himself. Professor Buchanan says there will be a civil war in the United States, brought on by labor, race and church troubles, but chiefly the former, and that the aristocracy and money power will be overthrown, and a real democracy established on something like the lines laid down by Nationalism.

"Thousands are today impressed with the approaching dangers. The facts that should alarm them are conspicuous. The industrial classes in both city and country are profoundly discontented. The western farmers are not alone in their suffering. The decline in New York has been so great that State Assessor Wood, in 1889, expressed the opinion that in a few decades there will be none but tenant farmers in his state. While the farmers are going down, and nearly four-fifths of the city of New York live in tenement houses, the plutocracy is going up, the gulf is widening between wealth and poverty—between the man who may be arrested as a tramp for being out of work, and the millionaire who spends $700,000 on a stable for his horses.

"But one thing is necessary to insure a conflict. The armies must be gathered and organized into two hostile camps, for mobs do not make war. The organizing is going on now as never before in the world's history. The labor party, the anti-capital party, will soon embrace from one to two millions of men, bound together by common interest, common sympathy and common hatred of everything hostile to their interests, with a strong conviction that they are an oppressed class, and small patience with their oppressors, while the consciousness of their physical power will encourage a defiant and uncompromising attitude. In such a condition the disturbances or mobs, which are usually local and temporary, electrify the mass and become a national convulsion. A single individual may become the immediate cause of a civil war.

"And while man is fighting his battles, while democracy is overthrowing plutocracy in this country, and monarchy is being wiped out in Europe, nature will treat us to a terrible calamity. 'In the midst of our coming civil war the Atlantic coast will be wrecked by submergence and tidal waves.' Cities on the coast will be, according to the Professor, partially submerged and damaged beyond estimation. The loss of life he places at not less than a million persons.

"Professor Buchanan concludes his very interesting article by warning all who have faith in his judgment to leave the lowlands of the Atlantic coast south of New England within fifteen years. He is in the neighborhood of 80 years old, and does not expect to live to witness the fulfillment of his prophecy. 'It is with great hesitation and reluctance,' he says, 'that I have consented to present this horrid panorama; but truth should be our paramount aim, and if there be, as I maintain, any science which can look into the future, its proper presentation is by the statement of the future so far in advance of the event as to constitute a decisive test.'"

MY COMFORT

He holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here
Without its rest?
I would that he unlock the day,
And, as the hours swing open, say
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot trace my future way,
But this I know:
I have the smilings of his face,
And all the refuge of his grace
While here below.

Enough; this covers all my want,
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

—*John Parker.*

THE RELATIONSHIP OF OUR LORD'S DEATH AND RESURRECTION TO GOD'S PLAN OF SALVATION

"Jesus, our Lord, was delivered for our offences, and was raised again for our justification."—Rom. 4:25.

The term justification implies either one of two thoughts—either the declaring or proving right of a person or thing which is right, or else the making right of a person or thing which is wrong. The term is commonly used in both senses. A man tries to justify himself when falsely accused: that is, tries to make manifest his righteousness and the falsity of the accusation. Again we say we justify an uneven balance when we add sufficient weight to the lighter side to make it an even balance. So the Scriptures speak of justifying God (Luke 7:29; Rom. 3:4; 1 Tim. 3:16), *i. e.*, of making manifest his justice, or righteousness; and again they speak of justifying sinful men by making them righteous. Thus we see that the term justification, as applied to man in his relationship to God, is equivalent to full salvation or restitution to actual perfection. When a man is actually justified (made right) and is so pronounced and accepted of God, he will have reached actual perfection in every sense of the word—mental, moral and physical; he will be fully restored to the lost estate once enjoyed by Adam.

There is a sense, however, in which some are justified now. By faith they accept *the promise* of God, of full restitution to the divine favor and likeness through Christ their Redeemer and Lord, and thenceforth they are reckoned of God as justified, and owned and treated as sons. All such believers are *legally* justified now, their deficiency being made up to them by the imputed righteousness of Christ. There are some very great and special advantages to be gained by being thus justified by faith now. But these we must leave for consideration at another time.

This great work of *actual* justification, salvation, or resti-

tution, is the work which God purposed to do for the world; and to this end both the death and the resurrection of Christ are all-important.

The Word of God continually points to the death of Christ as the only *foundation* for the hope of the world's justification or salvation, saying that "When we were yet sinners we were reconciled to God *by the death* of his Son;" that though "All we like sheep had gone astray, the Lord hath laid upon him the iniquity of us all;" that "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed;" that we are "bought with a price," "redeemed, not with corruptible things, as silver and gold . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (Rom. 5:10; Isa. 53:6, 5; 1 Cor. 6:20; 1 Pet. 1:18, 19.) Our justification, without his death as our ransom-price, would have been legally impossible, since in no other way could God be just, and yet the justifier of fallen and condemned men.

Both the death and the resurrection of Christ were indispensable to God's plan for human salvation or justification; and as we reflect upon the relationship of these marked events we get a glimpse of the philosophy of the wondrous plan which must lead every reverent soul to glorify the wisdom which devised it, and to realize to some extent how God loved the world, even while all were yet sinners.

Let us notice, first, how our Lord Jesus was delivered for our offenses; and secondly, what his resurrection has to do with our justification.

John speaks of him as being, previous to his human existence, in the bosom of the Father—the Father's only begotten Son (John 1:18). The Revelator says he was the beginning of the creation of God. (Rev. 3:14.) Yes, says John, he was in the beginning (the beginning of creation) with God. (John 1:2.) And Paul adds (Col. 1:15–17), "He is the first born of every creature: he is before all things, and by him all things consist: by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and by him all things consist." To this John also adds his testimony (John 1:3), saying, "All things were made by him; and without him was not any thing made that was made."

Thus we see that, previous to his human existence, our blessed Lord was the honored agent of Jehovah in all his mighty works; that he was his only begotten and well beloved Son, his bosom friend and confidential companion, ever in fullest harmony, sympathy and co-operation with him. And whether we contemplate the vastness and grandeur of the physical universe, or the innumerable hosts of intelligent creatures, angelic and human, which, by the power delegated to him, he brought into existence, or the grandeur of the heavenly court and the presence of the divine Father, the great Emperor of the Universe, we are overwhelmed with a sense of the glory that he had with the Father before he humbled himself to the comparatively low estate of manhood. Yet he, that was so rich, for our sakes became poor, that we through his poverty might be made rich.—2 Cor. 8:9.

Glance now at his poverty: Transformed from a nature and station so exalted to our human nature, which is of the earth, earthly, and the scope of whose powers is limited to its precincts, we see that even as a *perfect* man, which he was, his humiliation was very great. And though the earth was his, and the fullness thereof, he claimed not a foot of it. And though all the silver and gold were his, and the cattle upon a thousand hills, he claimed nothing. "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." He was born of humble, human parentage—born in a manger, cradled with the beasts of the stall in the little town of Bethlehem and reared in the despised city of Nazareth. And when at thirty years of age he emerged from obscurity and began to declare his mission in the world, he was despised and rejected of men. He came unto his own people (the Jewish nation), but his own received him not. And finally they put him to an ignominious death as a criminal; and none mourned him save a few humble people who had in meekness and simplicity of heart received his teaching, and who hitherto hoped that this was indeed he that should have redeemed Israel. (Luke 24:21.) O! how deep the humiliation of the Son of God, and how keenly he felt it when the bitter dregs of ignominy were added to the cup of death, and in anguish of soul he cried, "Father, if it be possible, let this cup [of ignominy and shame] pass from me. Nevertheless, not my will but thine be done."

Christ's deliverance for our offenses was his deliverance to death, and all his previous humiliation from the spiritual to the human nature was only *preparatory* to the offering of the great sacrifice which was to accomplish our redemption. This our Lord declared when he said, "A body hast thou prepared me for the suffering of death," and "Lo, I come [being thus prepared] to do thy will, O God;" "In burnt offerings and sacrifices for sin [the typical sacrifices under the Mosaic law] thou hast no pleasure." They were not sufficient, but were only typical of the great sacrifice which he was about to make; for, says the Apostle, "It is not possible that the blood of bulls and of goats should take away sins."—Heb. 10:4–9.

We thus see that it was impossible for any creature, either higher or lower than the human nature, to release man from the condemnation to death. The blood of bulls and goats could not do it; and even the Son of God could not do it until first changed to the human nature. And since all men were under condemnation, no man (of Adamic posterity) could redeem his brother, or give to God a ransom for him. (Psa. 49:7.) A man had sinned and was under the just condemnation to death, having forfeited his right to life; and since the word of Jehovah had gone forth, "Dying thou shalt die," there was no power in heaven or in earth that could release him from that condemnation unless another man could be found, who, himself free from sin and condemnation would willingly offer his own life as a substitute for the condemned one, thus giving an equivalent or corresponding price for the condemned, and redeeming him from the curse of death.

Such a man could never come into the world as the seed of Adam, since all of Adam's posterity inherited his condemnation; but such a one was promised as the seed of the woman. (Gen. 3:15.) And the Son of God was that one. Begotten of God and born of a woman, he thus partook of the human nature without its condemnation. This was indicated in the angel's message to Mary—"That *holy thing* which shall be born of thee shall be called the Son of God." (Luke 1:35.) Since by man (Adam) came death, by man also (the man Christ Jesus) must come the redemption and consequent resurrection from the dead.—1 Cor. 15:21.

What was it, then, that Jesus gave for our redemption? It was his *life*, as he said—"I lay down my *life* for the sheep." (John 10:15.) When any being gives his life, he is giving all that he has. No being can have more than one life at a time; when he has given his life he has passed out of existence, and can never exist again unless some higher power restores his life. But when did Jesus give his life? When he was a spiritual being, or when he was a human being? The Scriptures declare that it was after he became a man, and that for this purpose he became a man. His life as a man, his life in the flesh, his humanity, therefore, was what he gave for the life of the world, as the world's sin-offering. This he very clearly stated when he said, "My *flesh* I will give for the life of the world." (John 6:51.) And this price of our redemption he never took back; for when he was raised from the dead he was no longer human, but of the divine nature, being thus highly exalted, even above his former spiritual glory. He was put to death in the flesh, but quickened [made alive] in the spirit nature, and is henceforth the divine Christ.—1 Pet. 3:18.

Since all men inherited imperfections and consequent condemnation from Adam, when the life of Adam was thus redeemed by the death of the man Christ Jesus, they also share in the redemption, just as they had shared in the condemnation; as it is written (Rom. 5:19), "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus the Son of God was delivered for our offenses. And this expression "delivered for our offenses" is a weighty suggestion of the love of God, who thus freely gave him up for us all. When Christians think of the sacrifice of Christ in giving his life for us, too often they seem to forget our heavenly Father's sacrifice in thus delivering up the precious Son of his love to such abject humiliation, suffering and death for our redemption. Surely herein is manifested the love of God to man, in that he gave his only begotten Son to die for us. You who have realized some measure of parental love may be able thus to gain some idea of the costly sacrifice on the part of our heavenly Father as well as of our Lord Jesus.

We now come to the second proposition of our text—to the consideration of what our Lord's resurrection has to do with our justification.

It is manifest that though we were redeemed from death by the precious blood of Christ, the purpose of God was not to perpetuate the life of the race in sin, but on the contrary to deliver them both from sin and from its legitimate penalty, death. And while the legal right to do this was under God's arrangement secured through Christ's death, the process

of its accomplishment will require considerable time. It is written that for this purpose "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained (Jesus Christ), whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31); and that "He hath committed all judgment unto the Son."—John 5:22.

This day appointed for the world's judgment under Christ, the great Prophet, Priest and King, is to be the Millennium, or thousand years' reign of Christ. It will be the world's great judgment day. In the sense of sentencing merely, a judgment would be utterly useless and certainly in no sense a blessing. But in the full sense of the term judgment, which includes the thought of trial, we see a great work to be accomplished during the thousand years of Christ's reign—a work of first awakening from death, and then of teaching, reforming and disciplining the race until they are actually justified, made right, acceptable to God and worthy of everlasting life. This great work of Christ, during the thousand years of his reign, will be accomplished in all who willingly submit to his righteous authority, and all others shall be cut off in the second death. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet." —1 Cor. 15:24, 25.

Many of the special features of this great work of restitution or justification are clearly pointed out by the sacred writers. Our Lord speaks of the awakening of all from death in that day, saying, "The hour cometh in which all that are in their graves shall come forth." (John 5:28.) "There shall be a resurrection of the just and of the unjust." (Acts 24:15.) They tell us that the knowledge of the Lord shall be made to fill the whole earth as the water cover the sea (Hab. 2:14), showing that great enlightening and education influences will be set to work; that the world will be ruled with a rod of iron (Rev. 2:27), with unbending justice, from the power of which none can escape; that a grand highway of holiness (a public thoroughfare) shall be cast up, and that the redeemed of the Lord shall walk thereon (Isa. 35:8, 9; 40:3), showing a grand reversal of public sentiment in favor of righteousness, a glorious revival of religion that shall sweep over the whole world. They tell us further how all the stumbling-stones of temptation to evil shall be gathered out (Isa. 62:10), showing that none of the licensed evils of the present day will find a place under that glorious reign of righteousness. And thus the way of life shall be made so plain that the wayfaring man, though unlearned, shall not stumble therein. (Isa. 35:8.) How difficult it is to find the way of life now! "Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it," now; but then all shall find it. There will not be a thousand contradictory religious creeds to confuse the mind, but the books of divine revelation shall be opened, made plain, so that all can understand.

Such an opening of the books is even now begun; not, however, before the blind eyes of the world, but before the anointed eyes of the household of faith; for already we perceive that we are in the gray dawn of that glorious day which God hath appointed. And much more we are told, of how the physical earth shall be made glorious, how the wilderness shall bloom and streams shall break forth in the deserts, and how the earth shall yield her increase instead of the brier and the thorn (Isa. 35:1, 2, 6; Psa. 67:6; 85:11-13; Ezek. 34:25-27; Zech. 8:12), and how wholesome restraints and wise rulings and righteous discipline of rewards and punishments, as the individual cases may require, shall finally bring forth the peaceable fruits of righteousness in all the earth, until the whole earth shall smile as the garden of Eden and break forth into singing.

In the resurrection of Christ, as the Apostle states, we have the assurance that this great work shall be accomplished. If his sacrifice had not been acceptable, had he in any way incurred condemnation to death by failure to meet the requirements of the law, he never could have had a resurrection and our hope would have perished. But *his* resurrection accomplished is the assurance and pledge that the great work of the world's resurrection and restitution shall also in due time be accomplished. The preparations for it are made; the legal barrier to it was removed by the death of Christ for our redemption; the resurrection of Christ and his endowment with all power in heaven and in earth for its accomplishment is also an established fact; and, thank God! the appointed time is not for distant when the long-promised blessings shall be poured forth.

For this great work of justification, salvation or restitution, how necessary the resurrection of Christ; for man's receiving of the thing purchased awaits his glorious appearing as the great Prophet, Priest and King whom Jehovah promised to raise up. (Deut. 18:15.) This is the theme of the whole gospel—of its types and prophecies and all its glowing inspirations. It was the hope of the early church, and it is our hope. This is the blessing implied in the promise to Abraham—"In thy seed shall all the families of the earth be blessed," "Which seed," says Paul, "is Christ." (Gal. 3:16.) It is the blessing, too, pre-figured in that eloquent type of the Day of Atonement, when the high priest, after making the typical atonement for the sins of Israel, came out to the door of the Tabernacle, arrayed in robes typical of glory and beauty, prefiguring the dignity and glory of the office and work of the risen Christ, the world's High Priest, and lifting up his hands blessed the people who lay prostrate in the dust, in symbol of the world's prostration in death. It is the blessing referred to by the Psalmist when he calls upon the heavens and the earth to rejoice greatly, saying, "Let the heavens rejoice and let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."—Psa. 96:11-13.

It is the blessing referred to by Isaiah (14:7), when he says, "The whole earth is at rest, and is quiet; they break forth into singing." It is that for which the church has long prayed, saying, "Thy kingdom come, thy will be done on earth as it is in heaven." Yes, those years of blessing under Christ's reign are the "*times of refreshing* from the presence of the Lord," "the *times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

But we seem to hear some inquire, How can these things be? Does not death end all? and is not the doom of each one sealed at death? Do not the righteous then go to heaven and the unrighteous to everlasting woe and merciless torture? It is not our purpose now to dwell at length on that question, but you will readily see that those ideas are out of harmony with the teachings of the scriptures to which attention has just been called. Why would God appoint a thousand years to judge the race if their trial is already past and their doom eternally sealed? There is a class whose trial ends with this life, whose judgment day is now, and who, therefore, will "not come into judgment with the world" during the Millennium, but now we are considering God's provision for the world in general. Whatever may be thought of the condition of man in death, all Christians agree that the full reward or penalty of each is reserved to the second coming of the Lord and the resurrection then due to take place.

We see, then, the importance both of the death and of the resurrection of the Lord Jesus, to the accomplishment of the divine plan of salvation. And Christ's resurrection, Paul shows us, is the pledge of our resurrection, saying, "Now is Christ risen from the dead and become the *firstfruits* of them that slept." (See 1 Cor. 15:12-20.) If Christ died and rose again for the purpose of giving life to the world; if he removed the great legal barrier by his costly sacrifice; if his sacrifice was acceptable, in that God raised him from the dead, and gave him all power in heaven and in earth, and appointed a day for the great work, then as surely as that day shall dawn upon the world, so surely shall the prison-house of death yield up its captives (Isa. 61:1) and the justification of the world shall be accomplished. Praise the Lord! "Blessing and honor and glory and power be unto him that sitteth upon the throne [of universal dominion] and unto the Lamb forever and ever."

ANGER

Anger is wrong when it is fired by the lower passions. Most men are angry when their own interests are assailed, but bear with great patience wrongs inflicted upon others. Anger fired by self-love, or self-conceit, or self-will, is always despicable. But anger fired by the higher impulses is noble, manly, divine. The ancient prophets were angered when

they heard the name of God blasphemed. "I count the enemies of God my enemies," said David; "I hate them with a perfect hatred." The spirit which flushes with resentment at an oath is better by far than the spirit which listens with indifference, or which laughs with pleasure. "*Abhor* that which is evil," says the divine command; and no man is safe unless he does. Every child should have such a chivalric sense of the purity of true womanhood that the salacious story, the illicit jest, the noisome scandal, should arouse his wrath against the teller of it. A moral discord should awaken resentment in a well-educated conscience, as a musical discord awakens resentment in a well educated ear. The wrath of self-esteem, of approbativeness, of acquisitiveness, is dangerous and degrading. But it is both dangerous and degrading to be without a wrath of conscience, of reverence, of faith and of love. The wrath of love? Aye! the wrath of love. This is the divinest and hottest wrath of all. This is the wrath of the Lamb which will consume the world's dross in the day when it is purified so as by fire. Do not teach your children never to be angry; but teach them how to "be angry and sin not."—Eph. 4:26.

—*Selected.*

VENIAL AND MORTAL SINS

"There is a sin unto death; I do not say that he shall pray for it [to ask its forgiveness]. All unrighteousness is sin: and there is a sin not unto death."—1 John 5:16, 17.

The Apostle here clearly teaches that there are two sorts of sins: one that may be repented of and reformed from, and for which forgiveness and reconciliation may be prayed for and expected, the other a sin that "hath never forgiveness" (Mark 3:29), while those who commit it, "it is impossible to renew again unto repentance." (Heb. 6:4, 6; 10:26.) It is a sin unto death, and none need pray for or expect its forgiveness. The latter is sometimes called a death-sin, or "*mortal* sin," while the former is termed a "*venial* sin," or one which may be forgiven.

These distinct sins are recognized by these names by Roman Catholics. But this should be no reason why we or others should reject a thought which we see to be Scriptural. The ideas lying at the foundation of the distinctions we shall find not only reasonable, but older than Roman Catholicism, which had no existence as a system prior to the third century. The distinctions themselves, though not the names of those distinctions, Romanists received from the early, undenominational church. We must beware, however, of Papacy's definitions of what would constitute a venial and what a mortal sin. She classes as mortal sins such as require [they say] confession to a priest and his preparation and offering of a special *sacrifice of mass* as a cancellation of such sins; while under the term *venial* she classes all those unintentional sins which Christ's sacrifice covers, which need no confession to the priest, nor his sacrifice of the mass for their cancellation. It is not difficult to see that love of money as payment for masses had much to do with this classification of mortal and venial sins. When we, then, Scripturally divide sins into two classes, death-sins or mortal sins, and forgivable or venial sins, let us leave Papacy's classification of these and seek the Scriptural classification.

First, then, let us see that there could be no such division of sins into two kinds aside from the New Covenant. Under God's law (aside from the New Covenant) any transgression of his law is sin, whether intended or not intended. God's law calls for *right* and nothing less, in deed as well as in thought; and every human being is sentenced to death, as unworthy of life, by that perfect law, because all (by reason of inherited weaknesses through the fall) are sinners, *i. e.*, not perfect in deed and in thought. Under that absolutely just, perfect and good law of God, all sins, no matter how slight, would be sins unto death—mortal sins.

The fact that God's law is thus *strict*, exacting perfection and depriving all imperfect beings of life, might seem cruelly severe to us fallen ones who find weaknesses within and temptations without, until we see that this very strictness and severity of God's law is designed for the benefit of his creatures who desire harmony with him. God's perfect law is suited exactly to perfect beings, and he never made and placed under it any others than perfect creatures—creatures in his own likeness—except Israel, typically. Thus we see that God did not create us imperfect and sinful and weak in mind and body and morals. The man whom God created was our father Adam. It was our fallen progenitors that brought us into being in their likenesses after they had long lost the god-likeness of perfection.

But God had benevolent designs with reference to the race of Adam. He saw beforehand that some of us would gladly be his children, and servants of righteousness, if permitted. But his just, perfect law, so proper for his perfect creatures, stood firm. To change that law to suit the fallen creatures would be to recognize a lower standard than *perfection*, would make God a party to sin and imperfection, and would unsettle the principles and precedents of a government designed to be lasting and unchangeable and a universal blessing. So God provided for fallen humanity in another way.

In his plan Christ Jesus became the redeemer or purchaser of Adam and all his family and effects, by paying the full penalty that stood against him, which was—death. Then, still working through this Redeemer, on whom he bestowed the gift of a higher nature, even the divine, God, without dealing directly with the sinners, and without allowing them to come under the judgment of his perfect law made for perfect beings, but dealing only with Christ who bought them, in him establishes a court of justice and a new trial for the fallen race.

In this special trial of those whom he bought, by the Redeemer, he will be the judge, and the perfect law of God will be the *standard* of judgment or trial. But this trial will be more merciful and lenient than if conducted otherwise, (not because Christ Jesus is more loving than Jehovah, for he is merely the co-operating agent in the development of Jehovah's plan, but) because during the trial of each the Judge can make *allowance* for all the weaknesses and errors of men which result from the degradations traceable by him directly or indirectly to the fall of Adam. And he will have the *legal right* to make such allowances *because* he himself paid the penalty for that whole transgression and its direct and indirect results in satisfaction of this very perfect law of God.

So, then, the *right* by which the Lord Jesus, during the Millennial reign and judgment of the world, will pass over and forgive, and not impute as sins, such violations of God's perfect law as are the results of ignorance, inherited weaknesses and temptation, *lies in the fact that he has already paid* the penalty for the sin which led to all those weaknesses. And as that age advances and the work of enlightening all men progresses, and as they are gradually restored, step by step, nearer to perfection, the *allowance* for actual transgressions on the score of the redemptive work will grow less and less; until, at the close of the Millennial age, those who have progressed to actual perfection, physical, mental and moral, with full knowledge of right and wrong, will be subject to the same exact requirements at the hands of Christ as at the hands of Jehovah under the same perfect law of God, because then there would be no longer room for the imputation, to such, of the merits of the ransom to cover *future* sins, since any sins they would then commit would be willful, and entirely independent of the fall and its consequent imperfections, all of which (Adamic death) would by that time be swallowed up—destroyed, removed. The work of the Mediatorial Kingdom thus ending by the completion of God's intentions, those who shall have been under discipline and restitution will be tested (Rev. 20:7-15); the unworthy will be destroyed, and such as prove fully obedient will be turned over to the full administration of the Father, that he may be seen to be the great All in all—the Head of Christ and of all things; and then the work of mediation will be at an end; having accomplished God's purposes to the full—the testing and perfecting of all of the fallen race who are friends of God. Now look again, this time more critically, at the sins which will be forgiven by our Redeemer when he sits as Judge of the world, associating his church in that work with him. There will be then as now *three* sorts of sins, but only *two* of them recognized as sins.

First, there will be the actual imperfections or errors of thought, word and deed; *entirely unintentional*. This class of sins would be worthy of death under the one and only law of God which condemns everything that is imperfect; but such ARE NOT COUNTED SINS AT ALL under the New Covenant, because the Judge's sacrifice for the culprit family *covers* these unavoidable weaknesses and transgressions *fully and completely*.

Second, there will be sins in which the elements of weakness and ignorance will be but a partial excuse, because a

measure of willfulness blends with the weakness. Such sins will be excusable only to the extent that they are of ignorance, weakness and temptation. To whatever degree they were *willful*, to that extent they are forgiveable, but *must be punished*—with many or few "stripes," as the Judge sees the degree of willfulness to be. Our Lord Jesus applies in such cases the merit of his own sacrifice to cover the criminal, to the extent that the crime is the result of inherited weakness from the Adamic fall and the consequent depravity of the race since.

Third, "there is a sin unto death," and those who go so far as to commit it need not be hoped for, nor prayed for, because it will be impossible to renew again by bringing to repentance those who thus sin.—Heb. 6:4-6; 1 John 5:17.

This sin is *one*, though it may be committed in a variety of ways. Whenever a wrong course is adopted intentionally, with a full desire to have it so, against a clear knowledge of the right and wrong in the matter, and not from weakness—physical or moral—such, to our understanding, is the one sin that is unto death; it is willful, intentional sin against clear knowledge. It is unto death and not subject to forgiveness because not *covered* by Christ's ransom-price. It is not covered by the ransom because it is not in any sense traceable to Adam's transgression and its consequences. Christ as Mediator stands between men and God's perfect and exact requirements, to shield them from the exactness of that law *to the extent* of their weaknesses, ignorances and evil besetments, and to instruct them until they shall come to a clear knowledge of the truth. But Christ's object and God's object, in this mediation, is not to spare and shield *willful* sinners from God's just law and its penalty, but to recover the unwilling captives of sin and to release and restore them out of their weaknesses. The mediation is extended to all, but permanently benefits only those who accept and conform to it. *Willful* sinners are condemned to death—second death—by the Mediator's law as well as by Jehovah's law, for they are identical except that the Mediator applies the merit of his own sacrifice to compensate for the Adamic weaknesses of those seeking to obey him, while they are coming up to perfection, under his instruction and aid.

The Apostle teaches that this sin unto death can be committed now by the church, if, after clearly recognizing Christ as their Redeemer and Mediator, and enjoying the blessings of his ransom-sacrifice, they knowingly turn from this, God's plan, to commend themselves to him aside from that sin-offering which Christ presented once for all who would come unto the Father. Those who have been once enlightened and who have tasted of the heavenly gift [forgiveness of sins through Christ], and have been made partakers of the spirit of holiness, who have tasted of the good word of God and the powers of the coming age, and who then *sin willfully*, are sinning on their own account, and intelligently, after having enjoyed their full share of the redemption and release from Adamic or "original sin" secured by God for all through Christ's atoning work. By such a *willful* course of *opposition* they clearly say to God, Thy great plan of redemption and reconciliation of the world through Christ is a failure so far as we are concerned; we do not appreciate Christ's work as Redeemer, nor recognize his blood (death) as the seal of the New Covenant, though we recognize him as a very good man whose example is worthy of imitation; we see no purchasing power in his blood for us; he died for himself and we die for ourselves; he commended himself to God as worthy of life, and we shall commend ourselves to God as worthy of life by doing the same as he did—following his example. They say, Our case is in *God's hands;* he will bring us through; we needed no purchase or ransom-price for our sins, and we recognize none.

Thus, they do despite to the one and only plan of salvation provided by God—the salvation which is in Christ Jesus through faith in his blood (death)—and fall into the hands of the living God; and by their rejection of the *mediation* for sin secured in Christ's death they expose themselves to the full blaze of the perfect law which surely condemns any of the fallen race of Adam not under cover of the one and only *ransom*. And as Paul declares, their position then, without a Mediator, is *a fearful one*. (Heb. 10:31.) For as in the type all who despised Moses, the typical Mediator, and attempted to offer to God incense for themselves and not through Moses, the Mediator of their typical covenant, and his appointed channel, which recognized the sin-offering as the basis of forgiveness, were dealt with *without mercy*, so those who despise the blood and the Mediator of the New Covenant place their case thus in the hands of God direct, and not through his recognized channel, the Mediator, will be dealt with upon lines of strictest *justice*, without mercy (Heb. 10:26-31); God's mercy for sinners all being provided in Christ, so that there is none other name than his in heaven or in earth whereby we must be saved. And under that strict justice the verdict would be, Imperfect, unworthy of life; sentence, Death.

Yet we should carefully discriminate between the second and third form of sins, as explained; even in judging of ourselves, our judgment might be too severe. The extent to which ignorance and willfulness may blend is very great. By far the greater number who will accurately judge of themselves will find themselves sinners under the second class described, though all should strive to avoid even the first. Such are not counted sinners under the favor of God in Christ, under the New Covenant, though actually imperfect.

By far the smallest number, we believe, come under the third class as having committed willful sin; unmitigated by ignorance or weakness—the sin unto death. Though the Apostle intimates that the "holy brethren" should be able to discern those cases in which willful sin has been committed, so that they will not pray for such, yet there is evidently great room for patient forebearance and generous judgment in such cases. Many are blinded by sophistries and misled by the Adversary through false teachers to the rejection of the ransom covering, who are merely confused and bewildered by false teachings. Some who loudly deny that the Lord *bought* them, and that the Lord as the man Christ substituted his life for Adam's forfeited life (that thus he might justly set free from death by a resurrection all of Adam's race who will accept of the *gift* of life upon the conditions of the New Covenant), do nevertheless *trust* (though unintelligently) that somehow Christ did do *something* which they do not comprehend, which under God's arrangement secures a release from condemnation to everlasting death. Such are really trusting in Christ as a Redeemer, though the eyes of their understanding are sadly blinded by errors which may hinder them from winning the prize of the high calling, which will be fully corrected and removed when the Millennial age is fully ushered in—when "the blind shall see out of obscurity."

Of these three grades of sins, then, we thus comment: Those who commit the first, if they should say, We are without sin, would be deceiving themselves and making God a liar; for he has declared that all are sinners, that there is none righteous—no, not one. Yet these who are subject to this first class of sins, when they accept of Christ's work as Redeemer or Ransomer, so that he is *made unto them* wisdom and righteousness and sanctification and redemption (1 Cor. 1:30), are so fully cleared by the imputation to them of the merit of Christ's sin-offering on their behalf, that of such it can then be truly said, "Whosover is begotten of God sinneth not." [Such do not sin willfully, intentionally, and other imperfections are not reckoned sins to such]. "Whosoever abideth in him [Christ, the Mediator] sinneth not [maintains his justified standing before God]; whosover sinneth [willfully] hath not seen him, neither known him. He that committeth [willful] sin is of the devil." So long as the begetting seed of the new nature abides, so long as the spirit of the truth rules in the heart, there can be no love of sin and no willful sinning there. Where willful opposition to God or to righteousness exists, it is an evidence either that the person never had been begotten of the spirit of the truth to newness of life, or else that he has become alienated. If the alienation and sin were but partly willful it is *"venial sin,"* and there is hope through repentance and chastisement of the recovery of such; but if the alienation and sin are wholly willful, against full light and ability, it is *"mortal sin;"* and there is no hope of repentance or recovery; it is unto death, the second death—destruction.

GOD'S LOVE AND OURS FOR THE WORLD

That God's love and our love copied after his, as they relate to the world, are a different sort of love from what he and we bear toward the saints and all the household of faith, is very evident. Not that the love is of a different *kind* exactly, but that they are different degrees of intensity of the same quality. This is not only evident from the foregoing citations in which the *special* love of God for his children, those adopted into his family, is clearly specified, but it is

manifest to all by their own experiences also. You love the whole world in the sense of pitying them all and wishing them all a better state of mind and body: but your pitying love for murderers and thieves, for the morally and physically unclean, is, or ought to be, very different from your higher and deeper affection for those who are well intentioned—the pure in heart.

It would as truly be an indication of your own moral uncleanness for you to love affectionately the morally polluted as for you not to love affectionately all those brethren who love righteousness.—1 John 2:15.

God not only tells us that he loved the world, but how much he loved it, and in what way his love took shape. He did not love the sin of the world; nor were the sinful qualities of the world lovely in his sight. On the contrary, he tells us that he is angry with the wicked and that he hates evil doers. (Psa. 7:10-17; 139:21, 22; Amos 5:14, 15; Heb. 1:9.) He tells us to be like him in our loves and hates—to hate sin and love righteousness. He says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—1 John 2:15; Eph. 5:11.

This testimony is perfectly harmonious—we must, as lovers of God and righteousness, have no *affectionate* love for evil doers, though we should charitably hope that much of the evil is the result of misinformation and inherited weaknesses, and accordingly should feel and act kindly, with *pitying* love toward such as are out of the way, endeavoring to bring them to righteousness. Such is God's love for the world. He saw man's distress in sin and under its penalty, death; and his pitying love provided the ransom and opened up the way for all to return unto God and be abundantly pardoned and received back into his family and helped out of sin and death to righteousness and life. So then

THE REAL GOOD NEWS FOR ALL

is that God moved by benevolence, saw that some of his human creatures, if granted a trial for life, after having had an experience with sin and its results, would choose righteousness and its reward of life. Seeing such possibilities of lovable character in men, God loved the race because of the possibilities before it. This prompted the plan and action of God in all his dealings with his creatures. God determined to give Adam and each of his posterity a chance for everlasting life, after they had an experience with sin and its wages. He proposed salvation from the consequences of the sin of Adam—salvation out of sin and death. This would be second trial or second chance for life to Adam and in the sense that all his children were represented in Adam in his trial it would be the *second* trial or chance for all the race—though to all but Adam it would be the first individual trial.

But in order to be just and to keep his word—that the wages of sin is death, something was needed to be done to meet the penalty that was against Adam of which all men shared the effects in that all are sinners, none being perfect or worthy of life. Would God permit his Word to be broken? Would he restore to life and favor Adam, whom he had justly sentenced to death? No. But God had taken all this into account beforehand; knowing the end from the beginning, his plans were all perfected before man's creation. He would do two things at once—he had a dearly beloved Son on the spiritual plane of existence, who was "the beginning of his creation," and the chief of all his creatures. He wanted to advance him to still higher honors and the divine nature. He would make an open display to all his intelligent creatures of how he shows favor to the obedient and humble, by testing Christ's obedience to the extremest point and then rewarding him highly—just as he had already manifested his disfavor to one (Satan) who in pride had attempted to usurp divine honors.

The redemption of man from the sentence of death would furnish an opportunity wonderfully favorable to several things: 1st, For the manifestation of the obedience of Christ and its great reward; 2nd, For the giving of another trial of life to Adam and an individual opportunity to each of his posterity; 3d, It would vindicate the law of God; and while showing his great love for men, would still maintain untarnished his absolute justice and truthfulness.

In God's due time Christ humbled himself from his higher nature and became a man, simply to carry out God's plan—to prove his full obedience and to pay man's penalty—to be a *ransom* or corresponding price for Adam, and by dying as his *substitute* to make it possible for Adam to come out of death, relieving him from the sentence of death.

WHAT CHRIST'S DEATH ACCOMPLISHED

Remember that the death of Christ did not change God's law. It merely removed the sentence of that law from Adam and his race, and put them under the control of Christ, the purchaser, who will discipline them and select the worthy. Thus Christ became a hope of salvation to all men, but the author of *eternal* salvation to those only who obey him. (Heb. 5:9.) And when his Bride, the Gospel church, has been selected, and he has taken his great power, he will begin the great work of giving knowledge and discipline to all the race, and selecting those who, by hearty obedience, shall be commended as lovers of righteousness, worthy of life everlasting.

Therefore, we see that the real good news for any and for all dates from the cross—everything before that was typical, and based on the coming reality. The good news is that, in God's goodness or grace, Christ Jesus tasted death *for* us, that we might be released from our death sentence and might have a chance to obtain life everlasting, by accepting of Christ as our Redeemer, and by obeying him and forsaking sin. It is for all, in the sense that no limitations are placed upon it—none are debarred from the privilege. So far as God's part is concerned, all will be done (during the Millennial reign of Christ) that justice and love can do. The *knowledge* of this salvation and of its conditions will be clearly and fully made known to all, and whoever fails of it will have himself to blame. There would be no means of knowing whether few or many, or none, would pass the trial of the Millennial age successfully, except for God's foreknowledge. He shows that there will be some found worthy of life and some unworthy, but does not tell us the proportions of each class; nor is it necessary for us to know this. Each for himself should, as soon as he hears it, embrace the *good news* of salvation from sin and death, and by faith and obedience make the blessing his.

OUR HIGH CALLING

"Paul, to the faithful in Christ Jesus:"—"After I heard of your faith in the Lord Jesus and love unto all the saints, [I] cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places—far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1:1, 15-23.

The high calling of the Gospel church is always referred to by the apostles as a mystery, as something hard to understand, and as a secret thing. Not so is it with the hope and calling of the world in general. It is to the glory of human perfection, and to all the blessings of divine favor designed for the perfect man. Such a restitution is clearly predicted and described by all of the apostles and prophets, as well as by the Lord Jesus. They show that all of the past condemnation against the race is canceled by the death of "the man Christ Jesus;" that every soul that accepts of his provision may go on to perfection and everlasting life; and that the earth itself will be brought to glorious perfection and made the fit abode for the redeemed and perfect race, so that even the deserts shall rejoice and blossom as the rose, and throughout its length and breadth there shall be nothing to hurt nor to offend. Of all this glory the human mind can form a tolerably clear idea. We can conceive of the perfection of the human body and of the human mind. Such a body would have complete exemption from sickness, pain and death; it would be in perfect health, with all the bloom and beauty and the freshness and elasticity of youth coupled with the vigor and dignity and glory of maturity. Such a mind would have all its powers of memory, reason, judgment, etc., perfect; and with the education and discipline of centuries it

would be a living and accurate encyclopædia, an authentic and voluminous history, and a master in the realms of science, philosophy, mathematics, art and every avenue of mental activity.

Such is the grand calling of the human race in general, yet in comparison with this, grand as it is, the call of the Gospel church is termed a high calling. What, then, is the hope of our calling? O! says the Apostle, feeling his inability to describe it, I pray "that the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

To understand the hope of this calling, he here intimates, requires something more than ordinary human ability. It is a call to a station higher than human; it is a call to joint-heirship with Christ, who has been made the "heir of all things," who is even at the right hand of the glorious Father—far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come. What human mind can grasp the full meaning of such "exceeding great and precious promises?" To the natural man it is simply incomprehensible, and therefore foolishness; but to those who have received the spirit of wisdom and revelation—who have received the spirit of Christ—this mystery is made known. To all others it is, and will remain, a mystery.

You, therefore, who have received the spirit of Christ give ear; to you God would make known the fellowship of this mystery. We have heard of your faith in the Lord Jesus and of your love unto all the saints, and by this we recognize you as fellow-heirs with all the saints of this age and joint-heirs with the Lord Jesus Christ; for every one that loveth him that begat loveth him also that is begotten of him. —1 John 5:1.

By faith behold now the Lord Jesus, who, though he was made flesh (human) for the suffering of death, is now no longer "the man Christ Jesus," but who is now the divine Christ, unto whom is given "all power in heaven and in earth." Aye! hast thou read those words again and again without observing their weight? Consider now their breadth and scope. He is now so "highly exalted" above even his prehuman condition—which was the chief of all created beings, both angelic and human—that he is now seated with Jehovah in his throne, the throne of universal dominion and glory and power (Rev. 3:21), a partaker of Jehovah's own divine nature and "the express image of his [glorious] person," whom all creatures are now commanded to honor "even as they honor the Father."

What a height of glory is this to which this Heir of all divine things has been exalted, and in whom the Gospel church is called to joint-heirship! How marvelous the favor of God in calling even one of his creatures to such fellowship and intimacy with himself, and endowing him with such power and glory and honor throughout all the realm of his own dominion. What if such a one should some time become puffed up with pride and turn traitor? with such unlimited power and influence what a rival he might become.

Ah! no; there is no danger of that. Before the Lord Jesus was thus exalted he was put to the severest possible test; and the test proved that there was no pride or self-emulation in him; that, on the contrary, he was so loyal and obedient to God and so confident of his superior wisdom and his love that he humbly submitted his own will and followed God's command even where he could not trace his wisdom—even unto death—even unto full surrender of his being. To thus *prove him*, as well as to give to the human race an actual experience with evil, and to angels and men an illustration of its effects and its penalty, God placed upon the human race the extreme penalty of his law, which penalty could only be set aside by a sacrifice of equivalent value. And the privilege of thus redeeming men by the sacrifice of himself—first by lowering him to the human nature and then by the sacrifice even unto death—was offered to the Son of God together with a promise of recovery out of death, which hope he could receive by faith only. This he did, and thereby proved his loyalty and his faithfulness—"*Wherefore* God also hath highly exalted him, and given him a name which is above every name [his own of course excepted—1 Cor. 15:27], that at the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:10.) Divine wisdom foresaw that such a character, so like his own, would stand eternally.

This is the high calling of God; this the glorious inheritance into which Christ Jesus has already entered; this transformation to the divine nature is "the mighty power which God wrought in Christ when he raised him from the dead." And now, beloved, hearken! "He gave him to be the head over all things to the church, which is his body." And this constitutes "the full development of him who is filling all things with all." That is, the divine Father, his divine Son, our Lord Jesus, and his bride and joint-heir, the Gospel church, will constitute the full development of the divine family whose grand, united, future work will be to fill all things (the universe) with all the blessings that the Father's eternal wisdom has planned. And when this divine family has thus reached its "*full development*" there can not be another member added to it.

This, O ye faithful saints, is the glory and wealth of your high calling. Do you long for power—not for self-emulation, or pride, or vain glory, but for the blessed privilege of filling the universe with blessing, and peace, and praise, and love, and happiness, and never failing joy?—here then is your marvelous opportunity. But before the crown must come the cross. We must prove our loyalty and faithfulness as the Master proved his; we must take his yoke upon us and learn of him, cheerfully, lovingly and faithfully submitting to the humiliations and afflictions of the present time—even unto death—confidently remembering that faithful is he who hath called us, who also will exalt us in due time, after that we have endured sufficiently to establish our character and prove our worthiness.

If it is marvelous that the Son of God should be thus exalted, how much more so that we, who were once sinners and under condemnation of death, should be called to be partakers of the same divine nature. Yet it is God who hath called us, and who is he who shall judge us unworthy if God counts us among "the called, and chosen, and faithful?" And what wonder if others fail to comprehend these exceeding great and precious promises, and think those very presumptuous who claim them. Yet they are ours to be received with meekness and fear; and no man can receive them save through the divine revelation, the Word of God, and in the spirit of that revelation—the spirit of Christ—in meekness, and holiness, and faith. May the called ones give great diligence to make their calling and election sure.

MRS. C. T. RUSSELL.

"GOOD NEWS FOR ALL"

This is the title of a four-page tract being circulated by some who we feel confident would not circulate it if they had critically examined it. Its first paragraph contains sufficient error for the purpose of our criticism. We quote:

"READERS, *whosoever you may be, and whatever your condition*, God loves you, and Christ is your Saviour. Those who have taught you that "God will love you if you will be good," and that "Christ died for you if you will believe it," have meant well, but they were mistaken. Believing anything never makes it true, nor can disbelieving make it false. Those who have so taught have not only dishonored God by misrepresenting him, but have also thus put a stumbling-block in the way of sinners being drawn to the Saviour. Love that depends on an *if* has no drawing power in it. It really does not exist, and so cannot be gospel. The truth is, that 'God *is* Love;' that is his nature; and therefore his love is for all mankind, which includes you and me, had no beginning and can have no end."

Here we have a strange mixture of truth and error, a refutation of one set of errors common to "orthodoxy" and a running into error on the opposite side of the question. It is a lamentable fact that, while teaching the Bible truth, that God is love, many have erroneously presented certain doctrines in such a light as to give ground for the inference that God had no love for his creatures and that the Lord Jesus alone sympathized with men. We have nothing to say in favor of such an unreasonable and unscriptural view of the matter.

But the people so unbalanced in judgment as to get so false an idea of God are of the very class most likely to take the other extreme if helped out of this. And we cannot say that such are greatly to be censured, for as ability for sound reasoning is partly inherited, so a predisposition to extremes and unsound reasoning is more or less the result also of heredity.

The fact, then, that the writer of the foregoing had once

so extremely false a conception of God's character and plan as he portrays, and that a very few other men have gone to the same extreme, should lead all who never were so unbalanced in judgment to be on their guard, and to *expect* such a one to err correspondingly in the opposite direction when he comes to see that error. We are glad that the writer of the above got rid of that false, God-dishonoring view, but we regret that he has taken the other extreme.

While the quotation above contains an element of truth—and what error is so false as to be totally devoid of elements of truth?—yet, taken as a whole, it is misleading and consequently untrue. It is brim full of glaring inconsistencies and errors, put in that defiant, positive and sophistical manner which is calculated to mislead those who rely upon their own and other men's reasonings, and who neglect the Word of the Lord.

Take the first sentence: it does not at all limit the class, except that they must be able to read and must see that tract. If the reader be the most blatant atheist, whom God calls a "fool" (Psa. 14:1), or one of those willfully wicked whom God declares are an abomination unto him, and that on such a wrath still *abides* (John 3:36), or if the reader be Satan himself, whom God repeatedly declares shall be destroyed as the enemy of God and righteousness (Heb. 2:14), all such are told that God loves them and that Christ is their Saviour. Surely God has given no authority to any man to contradict him thus. We will show more at length hereafter the true character of God's love, but now we want briefly to expose other errors of this statement.

If Christ is the Saviour of such as we have mentioned—the willfully wicked, atheists, Satan—then as a matter of course they *are saved.* What are they saved *from?* From sin? from unbelief? from opposition to God and righteousness? Surely not. Every one knows that *all,* "whoever they may be and whatever their condition," are not thus *saved.* Well, then, are all saved from the penalty of sin and yet left to revel in it? God's Word declares, "The wages of sin is *death.*" "The soul that sinneth it shall die." Have *all* been saved from this sentence which passed upon all men? (Rom. 5:12.) Surely atheists die, and all are dying: none are yet saved *actually* from that penalty. The resurrection will be the only actual *salvation* from death.

But can we not be saved by faith, before that actual salvation of the resurrection?

Ah, yes! *we,* all who have faith, can thus reckon ourselves saved from death by faith, "saved by hope," looking forward to the reality, future. We can likewise also by faith reckon ourselves saved from sin; realizing that Christ's righteousness, the merit of his *ransom-sacrifice,* covers the unintentional sins and weaknesses of all *in* Christ—of all who "believe into him." Such can by faith think of themselves as *saved,* not only from the sins of the past and their penalty, but also from sins future; grace to help in every time of need being promised to such—grace to make gradually stronger to resist sin and weaknesses, and the grace of his own meritorious sacrifice for sins, to cover all their unintentional errors and weaknesses.

There is indeed, then, a class of whom we may speak, and who may properly speak of themselves, as *saved* (by faith and hope) now; and Christ is therefore *their Saviour.* But does this include *all,* whatever their condition, as this tract asserts? Are not these at present but a small class, and therefore a peculiar people? Is it not then a serious error and a totally false statement to say as above quoted, "Whoever you may be and *whatever* your condition, Christ is your Saviour? It is totally false in every particular. It is inconsistent with reason as well as with Scripture.

The passage of Scripture which might readily be misconstrued to support the fallacious assertion in question is I Tim. 4:10, and it does not refer to Christ as the Saviour at all. It reads, "We trust in the living God, who is the Saviour of all men, specially of them that believe." This passage declares that God is the Saviour. He was back of all and the cause or mainspring of all that our Lord Jesus has done and will do as his agent and representative in saving men. The passage as a whole teaches that in an especial sense God is the Saviour of *believers,* and consequently only believers are specially or lastingly saved; while in a general way God is the Saviour of all unbelievers also. In what sense the *unbelievers* are saved is not shown in this passage; but this is clearly told in the preceding chapter. (1 Tim. 2:4.) "He desires [wills] that all men shall be saved and come into an exact knowledge of the truth." (Diaglott.) The saving here referred to is one that will enable all to come to a full appreciation of good and evil and a full opportunity of making their salvation a special and everlasting one, by becoming an *obedient believer* in the Mediator. As far as God is concerned, he provided for all, while all were yet sinners, that sacrifice for sins which saves all from the original sentence of death—extinction—and has, so to speak turned it into a sleep—a sleep of death, from which Christ will awaken all who are in their graves and bring all to the full knowledge and opportunity of salvation.

It is because the death of Christ will save none but *believers,* specially and everlastingly, that God wills that all shall come to a knowledge of the facts, and that a Millennial age has been arranged for by God, during which ("due time") the knowledge of the Lord shall fill the whole earth, when it shall be testified to all, that "the man Christ Jesus gave himself a ransom for all," and that all may be specially or everlastingly saved by believing in and obeying him.

It was because *belief* and *obedience* are necessary to a share in the merit of Christ's death, that the apostle wrote, "With the heart man believeth unto justification and with the mouth confession is made unto salvation . . . . Whosoever shall petition the name of the Lord shall be saved." But he asks (showing that he had not taken his lessons from the little tract we criticize), "How shall they petition him in whom they have not *believed?*" for faith must precede trust and prayers, and faith comes by hearing the good tidings.

Thus, the tract is wrong again when it says, "Believing anything never makes it true," for, as we have just seen, believing in Christ, and that so fully as to accept of the proffered salvation or recovery out of sin and its penalty, is NECESSARY before the individual has any share in the salvation or the Saviour. Again, "If we suffer with him we shall also reign with him;" how often has the believing of that statement made it a fact to the saints?

Such misleading tracts and sermons not infrequently becloud the minds of God's saints and incapacitate them for presenting the truth, and at the same time become stumbling blocks to sinners, who might conclude that if they are as much saved and as much loved as the saints, while yet in their sins and rebellion against God, they may as well continue *thus* in his love and salvation. "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter, saith the Lord."—Isa. 5:20.

Consider another of this tract's statements: "Love that depends on an *if* has no drawing power in it." Is this teaching of heaven or merely earthly talk, unauthorized by Scripture and unfounded so far as reason and experience are concerned? We assert that it is the latter and will prove it: first, by Scripture, then by facts and reason. Love with an *if* in it men's love that is *conditional or because of* something. Now note the conditions of God's love and Christ's love as asserted in the Scriptures, and remember that this conditional love of Christ constraineth (or draweth) us who are now his followers.—See John 10:17; 14:15, 21, 23; 15:10, 14.

Now, for a word of reason on the subject: What is it that calls forth real, noble love? Is it not real *merit* which begets appreciation, esteem, pleasure and delight? Sometimes love is awakened by a hope or desire that such noble, beautiful, admirable qualities can be awakened or produced in a person who may have but few of these at the time—but the basis of the real love is always centered somehow upon real merit. That unreasonable, selfish, animal passion called love, which is blind to character and quality, and which has no *if* or *because* or reason, is not the real *love,* and is not at all similar to the love of God. That blind love with no *if* is what we see in the lower animals. It is displayed by the tigress, the lioness, the cat, the cow, the horse, the hen, as well as by the lowest grades of savage human beings toward their offspring. They love blindly and without an *if,* because they love selfishly—not from the quality and character, but because *"it is mine!"* And thus we see that even in that sort of love, the lowest, there is a *because* and an *if,* but a selfish one. *If* it were some one else's offspring there would be no love, perhaps envy; but *because* it is theirs they hold for it this lowest form of love.

How different God's love is from this cannot be appreciated by all. Those who have only the selfish form of love are apt to think of God's love as like their own. Their reasoning is after this style: God is the creator of all mankind; he must therefore feel a selfish love for them, similar to that which fallen earthly beings feel for their offspring. As the mother would love and defend her child at the risk of her own life, no matter how undutiful, bad-natured or otherwise ungainly, and as a tigress would defend her cubs, no matter how ugly and vicious, so they think God feels a selfish love for his creatures, which, *because* he created them, will and must save every last one of them. These ask, Could God be happy if

even one of *his* creatures should die the second death?

Others, again attributing to God the unreasoning pride, ambition and combativeness, which are still unconquered in their own hearts, ask, Do you think that the Almighty God would let himself be beaten? Can he not and will he not coerce all into obedience and everlasting life?

It is not difficult for some to see the mistake which lies back of these questions—the mistaken view of the divine character. It is difficult for others to get any other view than that which these questions represent. They have merely the selfish or depraved-human view of love and other motives, and cannot comprehend what is above their level of thought. Only such as have the *mind* (spirit, disposition) of Christ can truly appreciate the motives and principles upon which the divine plan is being worked out; and they are greatly in the minority. Nor should we blame or despise the majority who take the depraved, earthly, selfish view, though it is our duty to point out their errors for the sake of those who have sufficiently received the mind of Christ to be able to appreciate matters from God's standpoint. A few of the humbler ones may yet learn in the present life, but for the vast majority it will require the longer and more explicit instructions of the Millennial age.

If God were moved by selfish love and ambition, as some suppose, it would extend also to the lower animals, as the same selfish spirit in depraved men embraces not only their children but all things that are *theirs*. They love *their* horses and cows and dogs and cats, and many a human life has been lost in defense of a favorite dog or horse—the selfish love for these leading sometimes to quarrels, feuds, brawls, fights and murders. If God were influenced by this selfish love it would have plenty of room for exercise, for we must remember that he is the creator of the lower animals as truly as of man. Let us inquire then,

First. Is it true that God loves everybody, "*whatever his condition*," whether of willful obedience or willful disobedience, of sin or of righteousness, of pride or of meekness? Is this true? or is it merely the extreme view of an extreme mind, and radically untrue, a misrepresentation of the truth?

Since God is best able to speak for himself on this as on other subjects, we would best inquire of him through his Word. And first let us notice that there is a general love as well as a special love. Love of the general sort we sometimes speak of as *kindness or gencrosity*, and it is properly exercised toward even the wretched and unlovely, if they are in such a state through misfortune or ignorance, and unwillingly. General love, then, is large-hearted generosity. And since, so far as we are now competent to judge, all men are in sin and trouble *unwillingly*, it becomes us to have and to use and to cultivate this quality of general love of all mankind; this universal good will, and readiness to do good to all men, which is signified by the word *Philanthropy*. We need not add that a *special* love of the lovely and good and true, as of God and Christ and brethren, is also proper. What we would have all notice is, that there are two kinds of love: the intense, particular love, and the general love, or *kindness*. And *two sorts* of love (*affectionate love and loving kindness*) can be traced throughout the Scriptures in reference to the love of our Lord Jesus and also of the Heavenly Father. Let us note first a few of the many statements which show the *special* love or affection:—Mark in the following passage God's *special* love (affection) for Christ Jesus and for those who come unto him through Jesus, and Christ's special love (affection) for all who have his spirit and who are truly his followers:—

"The Father *loveth* the Son and hath given all things into his hand."—John 3:35.

"Therefore doth my Father *love me*, because I lay down my life."—John 10:17.

"When Jesus knew that his hour was come that he should depart out of the world unto the Father, having *loved his own* which were in the world, he loved *them* unto the end" (John 13:1), and sent out Judas, who had a different spirit, which he did not love. Then he said to the *loved* ones remaining:

"A new commandment I give unto *you*, that ye love one another: as I have *loved you*, that ye also love *one another*." (John 13:31-34.) Then promising these *loved* ones the Comforter, even the spirit of truth, which the world cannot receive, he adds:

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be *loved of my Father*, and *I will love him*, and will manifest myself to him. . . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."—John 14:15, 21, 23.

[From these words of our Lord it would appear that he is the one whose words are contradicted by the words of the tract in question—"Those who have taught you that God will love you if you will be good have meant well, but they are mistaken." What teacher is this who undertakes to criticize the great Teacher who spake as never man spake?]

"As the Father hath loved me, *so* have I loved *you; continue ye* in my love. If ye keep my commandments ye shall *continue* in my love; even as I have kept my Father's commandments and abide in his love."—John 15:9, 10.

"This is my commandment, That ye *love one another* as *I have loved you*. Greater love hath no man than this, that a man lay down his life for his *friends*. Ye are my friends, *if ye do whatsoever I command you*. Henceforth I call *you* not servants . . . . but *friends*. . . . . I have chosen you out of the world."—John 15:12-19.

Before leaving them our Lord prayed for those who had received God's word (John 17:14), and whom he called his friends, specially and affectionately loved, saying:—

"I pray for *them*: I pray not for the world, but for them which thou hast given me; for *they* are thine. And *all* mine are *thine*, and thine are *mine*. . . . . Neither pray I for these [present disciples] alone, but for *them* also which shall believe on me through their word, ... that the world may believe that thou hast sent me, and hast loved *them* as thou hast loved *me*."—John 17:9-11, 20-23.

Perhaps the above citations are sufficient to show, to the critical, the special or affectionate love of God for those in harmony with him; likewise the special love of Christ for the same class of "friends," and the special love that should prevail among God's children for each other in proportion as they see in each other the likeness of their Lord. For further evidence on this line see the following texts, which we will not occupy space to quote. That disciple whom Jesus [specially] *loved*.—John 19:26; 21:7, 20.

Christ's special love for his church, clearly distinguished from the world.—Rom. 8:35, 37; Gal. 2:20; Eph. 2:4; 5:2, 25, 28; Rev. 1:5; 3:9.

God's special love and provision for his saints as distinguished from the world.—1 Cor. 2:9; 8:3; Rom. 8:28, 39; 2 Thes. 2:16; 1 John 3:1; 4:10, 11, 16; James 1:12; 2:5; Heb. 12:6; Jude 21.

Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world, enjoined.—1 John 3:11, 14, 23; 4:7, 11, 12, 20, 21; 5:1, 2.

GENERAL SYMPATHY—LOVE

Aside from the special love or affection for those who have characters and principles of life worthy of love, there is the general love of sympathy and pity which God and Christ exercise toward all the fallen race of men as well as toward the lower creation; and this, too, God's people are to have and to exercise. While we are to love righteousness and hate iniquity and oppose it, even to the extent of refusing to fellowship with those who continue not in the doctrine of Christ (2 John 9-11), yet we should be full of sympathy for the ignorant as well as of pity toward the wanderers. To such an extent should we exercise this sympathy and pity, that if one who is an enemy to us, or who has done or would do us harm should come under our power, we not only should do him no harm, but if in want, we should feed him. And if he be even an enemy of the cross of Christ, whose life is spent in tearing down the faith of the Gospel, we must beware that *we* attempt to punish such, though we should be very zealous for the truth in showing up their errors—"contending earnestly for the faith once delivered unto the saints." While, as the Apostle directs, such should not be treated as brethren, nor granted the affectionate love and demonstration of hospitality due to brethren, yet it is not for us to bring railing accusations, against even such, nor to attempt to say what shall be their just punishment; but if these hungered we should feed them also, and if naked we should assist in clothing them.

We are ever to remember, in dealing with others and in considering their failings and errors, that we are not now competent to judge to what extent theirs may be *willful* transgressions against knowledge and ability, and to what extent they may be due to the imperfections and unbalance of mind and body inherited through the fall. *Therefore*, says the Apostle, judge (decide) nothing before the time, because it is written: "Vengeance is mine, I will repay, saith the Lord;" and therefore, if thine enemy hunger, feed him, because thou art not competent to decide now what measure of sentence he really deserves. We are, however, competent to decide

whether or not his conduct is moral or immoral and we should not fellowship the immoral, even though they profess to be brethren. (1 Cor. 5:11.) And we are also competent to decide whether a teacher is leaving the doctrine of Christ and preaching another gospel, or whether he is abiding in and teaching the gospel of the cross of Christ. And such as do not abide in the doctrines of Christ and the Apostles, though they be angels from heaven, we are not to recognize longer as brothers in Christ, lest our fellowshiping of them as such cause our influence to oppose the truth and favor the error and thus make us sharers in the evil being done. But we are not to harm a hair of their heads, nor even to attempt to decide what punishment will be their due. That is God's part, not ours. While we are standing staunch for the truth, we can *pity* the erring, *hope* that their error is not willful, and leave the matter of their future reward or punishment in the hands of him who reads the motives. Our treatment of such cases is prescribed by our Lord—"Let him be unto thee as an heathen man and as a publican." (Matt. 18:15-17.) As we would treat a heathen man with justice and kindness and the *love of pity*, but not with the *love of affection* due to a brother in Christ, so we are to treat such a one as has departed from the good tidings once delivered to the saints by our Lord and the Apostles, after doing our best to correct his error.

All who accept of Christ's atoning work are reckoned justified and *at-one* with God—freed from condemnation, freed from the curse. Such God owns as his children, and such we are to own and affectionately love as brethren. But when such reject the gospel of Christ and the Apostles—the gospel of forgiveness of sins by virtue of Christ's *sacrifice*—those who thus pervert the true Gospel, and attempt to put forth in its stead another gospel, are no longer to be *affectionately loved* as God's children but are to be pitied, as all others are to be pitied who have not escaped the condemnation that is on the world. This is Paul's doctrine clearly stated in Gal. 1:4, 7, 9.

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VIEW FROM THE TOWER

THE RANSOM STILL THE TEST.—MORE ARE FALLING AND YET MANY MORE TO FALL IN THIS "EVIL DAY."—DR. LYMAN ABBOTT'S REJECTION OF THE TRUE GOSPEL.—DR. EDWARD ABBOTT'S DEFENSE OF THE TRUTH.—THE PRESBYTERIAN BANNER'S FAITHFULNESS.—LESSONS OF THE HOUR.—QUESTION CANNOT BE AVOIDED.—WHO IS ON THE LORD'S SIDE?

For the past eleven years, faithfulness to the Lord and his Word and the welfare of his sheep has necessitated an almost constant contention for the ransom, as the very center and foundation principle of true Christian doctrine.

During this time we have seen and faithfully proclaimed that it is upon this point of doctrine that the great test of the close of this age is to come. It is written, "He shall be for a stone of stumbling and for a rock of offence to both the [nominal] houses of Israel." (Isa. 8:14.) To the Jews, Christ crucified for our redemption was, as Paul testifies, a cause of offence—"They stumbled at that stumbling-stone." (Rom. 9:32, 33.) And so also the nominal spiritual Israel is likewise stumbling. Every year, we might almost say every day, gives increasing evidence of this stumbling. Any one whose attention has been drawn to this subject of the present falling away of Christian people from the true foundation of Christianity must observe that, one after another, ministers and religious journals of all denominations and shades of belief are abandoning this foundation. They claim that the death of Christ was either for himself, or as an exemplification of fidelity to principle which would benefit his disciples and the world, not as a *sacrifice for their sins*, but as an example of how each must *save himself*—salvation by works, observe, and not by faith in the precious blood of Christ shed for our redemption.

Thank God for the privilege of being traduced and misrepresented by the world and by "false brethren" for the sake of this cause. All have our witness on the subject. We are not surprised at the sweeping strides the error is making. The Scriptures indicate, too, that the great stumbling and falling away from this all-important doctrine is only beginning. Before the sifting ends a thousand will fall to one who will stand. (Psa. 91:7; Eph. 6:11-13.) Christian people generally hold the doctrine of the ransom, but only in a blind way. They have no clear, definite views as to how or what it was. They are all, therefore, very susceptible to this latter-day snare of the Adversary.

As an evidence of the spread of this false doctrine, which, as another gospel, seeks to displace the true, we cite the case of Dr. Lyman Abbott, from whose gifted pen we have heretofore made quotations. It seems that he, too, has denied the faith. The new views are known as the "*New Theology*," while ours is the Apostolic, or Old Theology.

We clip the following from the *Presbyterian Banner*, and must compliment its editor upon his courage as a champion of the now waning cause of the *cross* of Christ, which is yet to the "orthodox" a stumbling-block, and to the worldly-wise foolishness. The *Banner* article runs as follows:—

SETTING ASIDE THE SACRIFICE OF CHRIST

"Dr. Lyman Abbott, successor of the late Rev. Henry Ward Beecher in the pastorate of Plymouth church, Brooklyn, and editor of the *Christian Union*, has for a time been somewhat noted, as a commentator, preacher and editor, for announcing sentiments and doctrines contrary to what are generally held by orthodox evangelical Christians. His most noted departure appeared in an article in the *Andover Review*, last November, which has been the occasion of a fraternal correspondence between him and his brother, Dr. Edward Abbott, published in the *Christian Union*, July 3d. The article in the *Andover Review* was an effort to set forth that the historic interpretation by the Church that the sacrifice of Christ was an atonement for the sins of his people has been an entire mistake; that we are to be saved, not by what Christ did or suffered eighteen hundred years ago, but by the nature of God transmitted to us and entering into us through Christ; and that the main object of Christ's sacrifice is to keep us from committing sin now, not to save us from the guilt and punishment of sin.

"In his correspondence with his brother, in defense of his position, he says: 'The New Testament does not seem to me to afford ground for the opinion that Christ died either to induce God to pardon, or to enable him to pardon.' 'The question is, How can the suffering of the innocent one avail, not to purchase a pardon for the guilty, but to purify and perfect him?' This is simply to set aside the expiatory character of the sufferings and death of the Lord Jesus Christ, and to deny the plain teachings of the Word of God with respect to it. He appears to go even so far as to admit that parts of the Scriptures must be blotted out in order to meet the view he has presented. And he does not shrink from advising this. For he says that his interpretation of the sacrifice of Christ makes it necessary to 'erase a great deal from the New Testament,' and to 'blot out a great deal from the consciousness of the Christian Church,' and he is confident that this should be done. Surely the wildest latitudinarianism could ask nothing more. This robs the Gospel at once of that which the prophets, the apostles and the saints of all ages have most undoubtedly believed, upon which they have most firmly rested, and which Christ himself most certainly taught.

"The reply of Dr. Edward Abbott is conclusive. He calls attention to the fact that Christ said that he laid down his life for his sheep; that Paul and Peter and John had clearly taught the doctrine of the expiation of sin by the death of Christ; and that it has been the belief of the Church from the beginning, 'that in some way an atonement, an expiatory atonement, a vicarious atonement, was operative,' whatever may have been the difference as to its philosophy. He asks these and other equally pertinent questions:

"'Is, or is not, this plainly the doctrine of Scripture, whatever may be our own opinion about it?' 'Has not the substance of this truth been the very fiber of the Church universal?' 'Can it be possible, if there be a holy Spirit, that the Church should have been so deceived and deceiving?' 'Is it safe to erase as much from the New Testament as it is necessary to erase, and to blot out as much from the consciousnesses of the Christian Church as it is necessary to blot out, before your theory of the blood of Christ can be accepted?'

"The teachings of the Old and New Testaments, in many forms, that Christ gave himself a sacrifice to save us from the guilt and penalty of sin, are the most precious words God has spoken to us. If Christ did not die for us, then are we indeed without God and without hope in the world. No present obedience and righteousness, even if they were possible, as taught by Dr. Lyman Abbott, could by any means remove the sin that previously had separated us from God and brought us under condemnation. Christ 'hath borne our griefs and carried our sorrows;' 'was wounded for our transgressions, bruised for our iniquities;' 'was delivered for our offences, and was raised again for our justification;' and 'being justified by his

blood, we shall be saved from wrath through him.' 'There is therefore now no condemnation to them which are in Christ Jesus.' Dr. Lyman Abbott's gospel is 'another gospel, which is not another,' but is a perversion of the Gospel."

Let no one suppose we take pleasure in the announcement of the falling from the faith of Dr. Abbott, or any other man. On the contrary, it is a source of painful disappointment to us, that such a one should be lost to the cause of the cross, and become an opponent of the Lamb of God which taketh away the sin of the world. Nor would the exercise of that loving sympathy which would hide his fall from public notice be proper: for he is more than a brother fallen from grace—he is a teacher exercising an influence which will affect others and cause them to stumble, also. Our *love* must be exercised first toward God, in fidelity to his Word, and second, toward those still in harmony with God and his truth, to guard them against the erroneous view. Let God be true, though it show every man to be in error. Let God's character and plan be upheld, no matter who must be shown up as proclaimers of another gospel. This is what is signified by the injunction to "contend earnestly for the faith once delivered to the saints."

We are the more disappointed in Dr. Abbott because his influence heretofore has been growing in harmony with the Truth. And yet, while we can no longer recognize him as a brother in Christ, because he has abandoned the only foundation upon which Christian brotherhood can stand, we can and do recognize his honest, manly statement of his position, and honor him for it. He is too candid to attempt to quibble and to deny the true and only meaning of the words (*ransom*, etc.) of our Lord and the apostles, and to continue the use of the word *ransom* as a blind, merely to deceive people and seek to be in favor with all classes. He comes out honestly and plainly and admits that his theory requires him "to *erase* a great deal from the New Testament."

Because few are so candid as Mr. Abbott, the Truth has the severer battle, and the deception is the greater. During the past ten years, in discussing this subject and combating the error as the snare of the enemy, we have had the underhanded ones to oppose, who use the words *ransom* and *redeem*, and yet deny their true and only meaning, in order to deceive some of the sheep. In Mark 10:45 and Matt. 20:28 the Greek term rendered *ransom* is *lutron anti* (a price to offset or to correspond), and in 1 Tim. 2:6 it is the same expression reversed,

Those who deny that our Lord Jesus gave himself a *ransom anti-lutron* (a corresponding price).

(a corresponding price, a substitute) for all deny the gospel of Christ and the apostles whatever else they may believe. And the clearer it is presented, and the sooner they realize it, the better for such as are being *blindly* led into the error. The sooner the line of division is clearly drawn the better it will be for the Lord's sheep. It is a good sign, however, of the real loyalty of the deceived ones, that the false shepherds are obliged to use words (ransom, redeem, etc.) which do not represent their views, in order to deceive and to hold the sheep.

We need not expect that such will confess that they are deniers of the ransom any more than we need expect a staunch Romanist to admit that the Papal system is Antichrist. By their doctrines, and not by their professions, both show their real position.

It is time, dearly beloved, that each for himself shall definitely settle this one question which lies at the *foundation* of Christian faith: Do you accept the Bible teaching that the death of "the man Christ Jesus" was our *ransom*, or *corresponding price*, by which a "propitiation" (satisfaction) of the divine law was effected (1 John 2:2; 4:10; 1 Tim. 2:5, 6), or do you not believe it? Be honest with yourself and with others. Be not ashamed of your honest convictions. If honestly in doubt as to God's teaching on the subject and meekly desirous of being shown the path of life, you are of the sort he is ready and willing to lead into the truth. Such may truly and confidently look to God and say, "Thou wilt show me the path of life," remembering the promises, "The *meek* will he guide in judgment, and the *meek* will he teach his way." (Psa. 16:11; 25:9.) "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." —Psa. 25:10.

It will not answer to say, Yes of course I believe in Christ as the ransom—and yet indifferently neglect to give consideration and weight to the meaning of the word *ransom*. You do not *believe*, in the true sense, anything of which you are wholly ignorant. We exhort all, therefore, to awake to the importance of the subject, so as to study this foundation doctrine of true Christianity.

To acknowledge the Scripture teaching, that the death of the *man* Christ Jesus was the *corresponding price* which sufficed to meet and to cancel the first Adam's sin and penalty, is to acknowledge the following clear line of reasoning from the Scriptures:—

(1) When the beloved Son of God left the glory which he had with the Father before the world was, to become our Savior, he was "made *flesh*," became "a *man*," "a little lower than the angels," for the very purpose of tasting death *for* every man, as the ransom or *corresponding* price for the first *man* through whom the loss and condemnation had come. (Heb. 2:9.) Since he was the corresponding price, it proves that the man Christ Jesus corresponded exactly with the first man.

(2) It proves then, that the first man was all that God declares that he made him—a *man*, an earthly being in the image and likeness of his Creator.—Gen. 1:27.

(3) It proves that a *fall* occurred, from that perfect manhood, into sin and death, as witnessed by the degradation and dying under which the world in general is groaning and travailing today, longing for deliverance. This is also witnessed by the grand superiority of "the *man* Christ Jesus who gave himself a ransom" or *corresponding* price; for as he (aside from the special divine power imparted to him at his baptism) *corresponded* to Adam, it shows how greatly Adam's race has fallen from that real human perfection.

(4) It shows distinctly what is implied in the promise of a restitution or restoration to that which was *lost* in Adam and redeemed for all in the ransom-sacrifice given by "the man Christ Jesus."—Acts 3:21; Matt. 18:11; 1 Tim. 2:5, 6.

(5) It distinguishes clearly between *restitution to the world* of the lost earthly possessions and those human perfections which the first Adam possessed but lost by sin, and which the Lord took for a time *for the purpose* of giving himself as man's ransom (Heb. 10:4-10), and *the high calling of the Gospel Church* to the divine nature, to which our Lord was exalted at his resurrection, because of his obedience to the Father's plan for our redemption.

(6) It shows, too, how the Gospel Church, the Bride of Christ, though belonging to the condemned race and requiring and receiving a share in the *ransom*, has been invited to share with the Redeemer in sacrifices which shall fully test her love and devotion and fitness, under God's conditions, to share her Lord's nature and glory; and how she can do no *needful* work, such as her Lord's, in the way of *ransoming* others, since his work was the full, complete ransom for the one man in whom all had been sentenced, and hence was, as stated, a "ransom for all."

(7) It shows at once the error of the opposing claim of "another gospel," which affirms that our Lord Jesus never gave himself as a *corresponding* price (a ransom) for all; that death is not a penalty to be ransomed from, but a *step of progress* in a plan of evolution, by which the divine nature is to be attained by all; that the fall of man is myth—that "if he fell at all he fell upward;" that man never was perfected as man, but that he began to exist in a very crude and imperfect state; that he never had God's image, and could not, therefore, have *lost* that or any other good quality, nor in any sense have lost himself, and hence needed no corresponding price, no saving from a lost estate, no redemption from a fall, no restitution to an original perfection and image of God.

The ransom may thus be seen to be the very center of the Word and plan of God, and the most thorough *test* that can be applied to any theory, to prove at once whether it is of God or of men. Whatever is found out of harmony with this foundation principle of the Gospel, preached by Jesus and the Apostles, should be let severely alone. To tamper with that which you perceive to be off the only foundation for faith, laid in God's Word, is dangerous. To allow either yourself or others for you to devise and arrange *another* plan of salvation than that which God reveals, is to trust to your own or their blind reasonings and to abandon the lines and points which God has marked for our guidance in his revelation. You cannot trust your own reasoning faculties or those of others outside those lines and points which God has furnished. To go outside them is to get lost in a mental maze in which all is speculation and uncertainty, because outside of the fixed lines provided for our restraint by our loving Creator.

The Lord's invitation, "Come, let us reason together," implies that we are to reason *with* Him, inside these lines which he has erected for our preservation from error, and not that we should abandon his Word to reason for ourselves. And the subject upon which we reason and the lines which must limit our reasonings are indicated in the words which follow the invitation to reason—"Though your sins be as scarlet they shall be white as wool." Here is an acknowledgment of *sin*, and of a fall, and of a just condemnation. It is also an admission

that the sins are scarlet—of a deep dyed and fast color—that we cannot wash them away ourselves, and that God proposes to cleanse them away for us through the blood of the Lamb slain for our redemption.

The difficulty with Eve was just this which is shown to test the Church, the second Eve. (2 Cor. 11:3.) Eve knew the lines which God had placed, she knew the liberty which the gracious Creator had bestowed, and she knew the limit of that liberty—that she must not partake of the forbidden tree; but she chafed under any restriction. The restrictions would probably have been removed in time, but Eve was not submissive to the Lord's plan, and lent an ear to the suggestion of the tempter that she should assert and use her liberty, and not recognize God's superior wisdom and yield willing obedience. As she forsook all the other trees of the garden, so beautiful and so good, to partake of the forbidden one, so now the Church is tempted to forsake all the exceeding great and precious and harmonious truths of God's Word, our garden of delights, and to seek other wisdom which will as surely carry them away from the true gospel as Eve's disobedience led out of Eden.

WHO IS ON THE LORD'S SIDE?

If our first parents, with perfect reasoning faculties, needed the Lord's direction, because of their inexperience, how much more necessary it is for us, who not only lack experience, but lack perfection of mental capacity and balance, to stay close to the Word of the Lord and carefully avoid even an attempt to reason *outside* of its defined lines, or in opposition to its clearly expressed doctrine on this subject of the ransom, which like a finger-board, distinguishes the way the Lord planned and directs from all other ways.

A passive interest in this question is not sufficient: an active interest is what the importance of the question, fidelity to God's Word and interest in the saints in the trial now in progress demands. This is no time to shirk the question or half-heartedly to watch the battle between truth and error, content to know that you yourself see the truth clearly and favor it in your heart. This is no time to fear to own the cross, lest its growing unpopularity should rupture some earthly ties and bring you the disapprobation of those you have loved and esteemed. It is a time, on the contrary, to be esteemed and used as a precious occasion for showing our dear Redeemer our loyalty to him and his Word, and our willingness, if need be, to break every tender tie, except that which binds us to him. The present is such an emergency as develops strength and courage in the true soldier of the cross, who appreciates the opportunity of enduring scoffs and misrepresentations for Christ's sake.

In the history of the nation of Israel, which typified the Church of Christ, we find that when a battle raged between Israel and those who typified errorists now, those who "went not up to the help of the Lord against the mighty" were cursed or condemned instead of praised and blessed after the victory had been won (Judges 5:23), even though they took no active part in opposition to God's cause. So in the present conflict: those who fail to lift up heart and pen and voice and every talent possessed, on the Lord's side of the question, will not be reckoned among the overcomers who get the victory under the Lord's direction.

Awake! Put on the whole armor of God and follow the Lamb whithersoever he goeth.—Rev. 14:4.

TRUTH IS STRANGER THAN FICTION

This old proverb seems to find illustration in the subject before us. To those who disregard the Bible account of man's origin and destiny, the Bible doctrine of a fall from an original perfection seems less in harmony with existing conditions in comparison with the past than does the theory of evolution, or gradual progression from a very low beginning.

One cause of this seeming discount of truth, to some minds, lies in the fact that though man has been gradually deteriorating from the original perfection, his surrounding conditions have been gradually improving, the gain of experience compensating to some extent for the loss of native ability. Besides, we should remember that we are considering and comparing the achievements of a comparatively few men in earlier times with those of today, which are the results of the combined experiences of millions of men based upon the record of the experiences and experiments of many more millions now dead, all working together in the same general cause—to overcome surrounding obstacles and disadvantages. Thus considered, we see that it is only reasonable to expect what we do find, that circumstances are so much more favorable today, that men of small capacity and greatly fallen from the original image of God can, under present advantageous circumstances, accomplish much more than Adam, who had that image, or than any of his more immediate posterity. To contrast properly the individual *ability* of today with that of the remote past, imagine yourself and wife wrecked upon a desert island, out of reach and out of hope of reaching or communicating with others; imagine every article of commerce lost, and your memory of the past, of your own experience and reading, etc., all blotted out; and then think how long it would probbaly take you and your wife and children to formulate language, to establish the arts and sciences and to invent telegraphs, railroads and all the machinery of the present day. The strong probabilities are that, instead of thus rising, you would gradually become more and more degraded, and instead of handing down such a race as Adam's your children within two hundred years would be savages. Had God started our race in such a pair, the earth never would have had the civilization of today—aside from some direct interposition of providence. And this brings us to—

A SECOND REASON

why the truth—the Bible declaration of a fall—seems to the worldly minded stranger, or less credible, than the fiction of evolution, or gradual progression. It is because the fall of Adam's posterity was so rapid that the world speedily became degraded to semi-barbarism, except that family (Seth, Enoch, Methusaleh, Noah and Shem) which alone continued to have any particular degree of divine likeness, and which sought to retain God and his will in their hearts. After the flood the same degeneracy continued among Noah's posterity—except in the one line of Abraham's family (Israel, God's covenant people); and even in this family the tendency to forget God and to follow witchcraft, idolatry, etc., like the nations around them, was continual, and was only prevented in a measure by the Lord's bringing upon them famines, pestilence, etc., according to the provisions of their covenant, to turn them back from the tendencies of their fallen natures.

The effects of the Lord's restraints upon that nation, Israel, are manifest from the fact that in the zenith of their national existence, in the days of David and Solomon, they excelled all other nations. That people shed a *light*, and by example arrested to a large degree the downward tendency in the surrounding nations. They set them an example in literature, in the Psalms of David and the Proverbs of Solomon, which the poets and wise men of other nations afterward copied but very imperfectly. From the promises made by the Lord to Israel through the prophets, of future blessings, in which peace and plenty and beauty for ashes should fill the earth, sprang the songs and legends among other nations of a coming golden age, which helped to lift their minds from sensuality. And from a promise that this blessing should come through a great deliverer, Messiah, we can trace the ambitions of a Cyrus, an Alexander, the Cæsars and others to acquire universal dominion, fulfill the prophecy and organize the strong government promised.

Thus to the light of God's people, and of God's promises to them, is attributable the fact that all the adjacent nations were superior to those farther away from that influence, who were at that time in barbarism and savagery.

And so, too, since the Gospel began, the light of God's promises and the teachings and example of our Lord and his apostles have exerted an influence in favor of purity, enlightenment and freedom, notwithstanding the gross counterfeit (Papacy) which sprang up and usurped the name and influence of the true Church, endeavoring to throttle freedom, and substituting for it superstition, almost choking the light of truth under forms and ceremonies.

Meanwhile God permitted Antichrist to hinder the influence of the doctrines and examples of the true Christ and his true followers, and to becloud the true light for a time, ushering in "the dark ages" from which the reformation movements of the past three centuries have only in part released men. This view of the matter, and no other, is in harmony with the Apostle Paul's explanation of how the Gentile nations came to be so degraded as we find them in various quarters of the heathen world. He says it is "Because that, *when they knew God*, they glorified him not as God, neither were thankful but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be *wise* they became fools . . . . *Wherefore* God gave them up . . . . And

even as they did not care to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are improper; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, etc." (Rom. 1:21, 22, 25, 28-31.) Thus the Apostle sums up *the degradation from the image of God*, which more or less we see all about us in civilized as well as in heathen lands. And this brings us to—

THE THIRD REASON WHY

the error seems better supported than the truth by existing facts. It is because recent discoveries and inventions cast so brilliant a light upon our day that all the centuries past seem grossly dark in comparison. Yet many forget that there are *lost arts*, such as the making of elastic glass, the tempering of copper, the making of Damascus steel, etc., which have not yet been re-discovered, with present light. And let us not forget that with all the scientific instruments and mechanical skill known today, it would be a monster undertaking to construct such a building as the Great Pyramid of Egypt. The bringing of its immense stones long distances would tax the ingenuity of the skilled engineers of our day, and the placing of such immense stones in such a building would be considered a marvelous feat with all our present day's powerful machinery. The exactness of the fitting of such immense stones probably could not be equaled by our best stone-cutters of today with every help of modern instruments; and the exactness of the orientation of the building could with difficulty be equaled today by our learned astronomers with their exact and delicate instruments. And remember that this is only with *present* skill and machinery, and that *fifty years ago*, with all the skill known, that Pyramid could not have been duplicated; and it is doubtful if it could be today. So, too, with the immense stones of Solomon's aqueduct at Jerusalem, recently unearthed: though they represent the masonry and genius of twenty-five centuries ago, their trueness and size and durability excite the wonder of modern architects and masons, who doubt if we have today machinery capable of handling stones so immense. Then tell us not of the inferiority of the ancients who could do and did do, without the machinery, etc., of our late day, what we can only now do with it all.

The solution of the riddle that is puzzling men today—why our day has produced so much more of invention and discovery than the past—is found only in the Bible. It announced the present period of invention over two thousand years ago. (Dan. 12:4.) It pointed out, that far in advance, that with the year 1799 "The Time of the End" would begin, and that the present "Time of the End" would be the "Day of God's Preparation" (Nahum 2:3) for the incoming Millennium of blessing. It is, therefore, to the fact that God is now lifting the veil of ignorance and letting in the light, which is of him, and not by human evolution, that present progress is attributable. Those who hold to God's version of the fall and the ransom and the restitution may be laughed to scorn now by the worldly-wise and heady, but they will be kept by the power of God—by the power of his truth—from many injurious errors which will stumble thousands on every hand. Abide in him, and let his Word abide in you.

LOOKING FOR HOME

I am looking beyond this abode of strife,
With its burden of tears and sighs,
To the radiant realms of eternal life
Where the summits of glory rise;
Where the fields of Paradise open to view
As humanity's lasting home,
And the higher bliss of a faithful few
Assuredly have come.

I am looking away to mansions fair,
Prepared for the bride of the Lamb;
For those who the cross now faithfully bear
Shall soon share the crown and the palm
O! the rapturous bliss of Bridegroom and bride,
When the long waiting season is o'er,
When hearts so faithful and loyal and tried
Are united to sever no more.

I am looking away, for the day-star brings
Its promise of glory rare—
Till the rose-tipped finger of morning flings
Her banner upon the air.
I heed not the scourge of the tempests breath,
I reck not the surges foam,
For beyond the sad vistas of sin and death
I am looking for home—sweet home!

—*Selected.*

ANASTASIS—RESURRECTION

No subject occupies a more important place in God's Word than the resurrection, except those two other doctrines so closely identified with it—the *ransom*, which is the basis of all hope in a resurrection, and the *second coming of the Lord* to establish his kingdom, under which the fruit of the ransom (resurrection) shall be extended to Adam and his race in general. Yet, while these doctrines are given such prominence in the divine plan, how strange it seems that Christian people generally almost ignore these topics which the spirit of God indicates to be of greatest importance. The cause of this neglect lies in the fact that in the period from the third to the sixth centuries the idea of a coming kingdom for the blessing of the world with Christ and his glorified spiritual church at its head, was dropped and exchanged for the idea that it would be a kingdom composed of the notables of the earthly church in earthly glory and honor, and with one of their number as chief or pope to *represent* Christ on earth. This thought tended to undermine and make void the apostles' doctrine of glory and blessing and a crown of life to the church at Christ's appearing and kingdom. (1 Pet. 1:5; 2 Tim. 4:8.) And gradually the idea was introduced, which is totally foreign to the Scriptures, that the resurrection is really a matter of no necessity—that the dying saints pass immmediately into the fullest life and glory and blessing, irrespective of Christ's second advent and a resurrection. And surely if this were the case, if *fullness of life and blessing* can be obtained, without a resurrection, the term would represent nothing of value to be hoped for or expected; and the doctrine of the resurrection, like the doctrine of the Lord's coming, would be gradually lost sight of and at last cease to be specially cherished and hoped for. And so we find it.

As we have already seen that the *study* of the subject of the ransom and of the second coming of the Lord, and the kingdom then to be established and to bless all the families of the earth, reveals much valuable truth that was previously unseen, so the study of the subject of *resurrection* gives clearer views of the divine plan.

It was not until the year 1881 that our attention was drawn critically to the subject of resurrection; and shortly after, under the same caption as above we presented the subject in the TOWER of June 1882. Further study, aided by increasing light shining from other features of the divine plan, has served to confirm the views there expressed and to amplify them, so that the entire subject of the resurrection is now very clear, and harmonious with itself, as well as with other features of the plan.

We find that while men use the word resurrection in a very general way, the Bible uses the Greek word *anastasis*, represented by our English word resurrection, in a very particular manner. The common view of the doctrine of resurrection is shown by Webster's definition of the term, as follows: "*Resurrection.* (1) A rising again; the resumption of vigor. (2) Especially, the rising again from the dead; the resumption of life."

As examples of resurrection, our Lord's notable miracles, in the case of Lazarus, and of the son of the widow of Nain, of Jairus' daughter, etc., are often cited; the idea being that the restoration of any degree of vigor or life to one who has

passed into the unconsciousness of death is a resurrection.

The Scriptural use of the original Greek word *anastasis* is, however, quite different from this. The Scriptures never speak of the above cases of the awakening of the dead as a resurrection. *Anastasis* means much more than merely awakening out of death; it signifies to *raise again*, and this means all that the word *restitution* means, and all that the word *saved* means, to the lost and ruined race of Adam. As restitution means *full* restitution to all that was lost by Adam, and as *saved* means *full* salvation from all the penalty and loss incurred under God's sentence by Adam's disobedience, so resurrection (*anastasis*) signifies a *full* and complete raising up again to *all that was lost;* not a partial raising up to a part of what was lost, but a full raising again, clear *up* to the position and condition of perfect manhood, mentally, morally and physically, whence the fall hurled father Adam and all in him—his posterity. This is the blessed fullness implied in the word *resurrection* as God uses it. Let us rejoice in it hereafter, and use the word *resurrection* as God uses it. Hereafter let us not speak of such cases as the awakening of Lazarus as resurrection; for Lazarus neither came perfect from the tomb, nor did he from that time begin to progress to perfection. He was merely *awakened*, as our Lord said: "I go that I may *awake* him." And when Lazarus died again, that could not be considered his second death, for he never was fully freed from the Adamic death. If one were *awakened* a dozen times from Adamic death, he would still be in it, and could not die the Second Death (the wages of *individual*, willful sin) until *some how* released from the first or Adamic death sentence.

Writing particularly on this subject (1 Cor. 15), the Apostle tells us several important things:

(1) That the doctrine of a resurrection is an all-important one, because if there be no resurrection, those who have already fallen asleep in death are *perished*, and we who are hoping and seeking for a future life are deceived and will be sadly disappointed (verses 18, 19); but he assures us that there is the best of ground for faith in God's power and purpose to have a resurrection, and that the resurrection of our Lord Jesus is the proof of this.—Verse 20.

(2) He further declares our Lord to be the *first* one ever resurrected; thus showing that Lazarus and others were not resurrected in the sense that God uses that word—Christ was "the *first*-fruits of them that slept."—Verse 20 and Acts 26:23.

(3) Building upon the foundation he had already laid down (chap. 1:18, 23, 24, 30—that Christ's *death* as our ransom is the basis of our hope of the resurrection to life, which he thus redeemed for us and for all, the Apostle proceeds to declare (verses 21, 22) that as *death* came as a result of something done by man (Adam) so the *resurrection* comes as a result of something done by another man ("the *man* Christ Jesus, who gave himself a ransom for all"); and that *as* all who were in Adam shared his sentence and as a consequence die, *even so*, all who are in Christ will be made alive—made to share the blessing which the *man* Christ Jesus merited, but which he laid down in death on behalf of all those who will obey him when brought to a full knowledge of the truth.—Heb. 5:9.

(4) But even among those made alive in Christ there will be a difference: there will be two orders, or classes, or grades; and all brought to perfection by resurrection, all lifted completely out of death, will belong to one or the other of these orders. They will either belong to the *spiritual order* of which the "body of Christ" under Jesus its head, represented in Israel's priesthood, is the first-fruits unto God of his creatures (verse 23 and James 1:18), and of which the second company, represented in the Levites, will be the blessed servants or assistants, or else they will come up in the *human order* to human perfection as members of the great restitution class to be developed during the *Lord's presence*—during the Millennial reign.

(5) But, says the Apostle (verse 35), some will unthinkingly ask, How can the dead be raised up? Where are their bodies? O thoughtless person, to suppose that the decay of the body to dust could hinder the fulfilment of God's promise! Do you not see that in nature God teaches this very lesson? that though the seed planted does not come up, another seed of the same sort comes forth—a new grain of the same nature as that planted. (Verses 35-37.) And so it will be in the resurrection: it will not be the same body, composed of the same solids and liquids as the one which was buried, but it will be the same *being* who died that will be resurrected.

(6) Is it asked, What sort of a body will the resurrection body be? We answer, There will be different *kinds* of resurrection bodies—just as with the different sorts of grain when planted, the new grain which springs up is of the same kind, or nature, as that which is sown; so it will be in the resurrection. What kind of a perfect body one will have in the resurrection depends upon what *nature* he belongs to. But are not all who died in Adam of the same nature as Adam—human nature? No; the vast majority are, and all *were* such at one time; but a few, a "little flock," have *changed* their nature and are human no longer. (These, and the method by which their change of nature was effected, are specially pointed out in the August TOWER.) From the time they consecrated their justified human natures as sacrifices, they were reckoned of God as "*new* creatures in Christ," "partakers of the divine nature." In the resurrection, God, according to his plan, will give to each one such a body as it hath pleased him to provide—namely, to each kind of seed his own appropriate body. Concerning mankind in general, we know the kind of bodies they will have, for we all have imperfect human bodies now, and can form fairly good conceptions of what will be the grandeur and powers of such bodies when perfected, when fully *raised up* to the perfection lost in Adam. But of the bodies which God hath prepared for the little flock of his chosen saints, the "royal priesthood," who are to be changed to the divine nature, we can now know but little. We can merely know that they will have divine bodies when they are perfected. And so the Apostle declares, "It doth not yet appear *what* we shall be, but we shall be like Him" who is "the express image of the Father's person."

And this fact is in accord with what we see of God's general plan. If we look beyond the earth we see variety in God's creation, and if we look about us on earth we see great variety in plant and animal life.—Verses 38-41.

(7) We will be specially interested in the resurrection bodies of the saints, because (*a*) that is the prize for which we are running, and (*b*) because we have a tolerably clear idea of what a restitution body will be. And while it doth not yet appear *what we* shall be, I can suggest some contrasts between what we now are and what we shall be then, though it will afford but a meager view. "Thus is * THE RESURRECTION *of* THE DEAD [the chief resurrection or the resurrection of the chief class, the sacrificing overcomers]. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [human] body, it is raised a spiritual body." As surely as there are natural, human or earthly bodies, so surely also there is such a thing as a heavenly or spirit body.

In harmony with this is the statement—The first man, Adam, became a living soul (*i. e.*, an animal or earthly being), the last Adam (became—by resurrection) a life-giving spirit. The spiritual, however, was not first, but the natural, afterwards the spiritual, so that the race in general inherited not the divine nature, but the earthly or human nature; hence it is only the few, only such as now experience the change of nature, that in the resurrection or revivifying out of death will have the divine bodies.

(8) If we would think of the two orders of beings, we should consider the change that took place in one of those who became divine and how the change was effected. For "the first man was *from* the ground, earthly; the second man *from* heaven." Of the kind or nature of the earthly one, in his highest attainment, will be the kind or nature of all the earthly ones who by resurrection attain fullness of life and perfection; and of the kind or nature attained by the one from heaven is to be the kind and nature of the heavenly ones. Yes, even as *we* have borne the likeness of the earthly *we* shall also bear the likeness of the heavenly. *We* shall be like him and shall see him as he *is*. And this I say, brethren, because I would have you understand that such a change from human to divine nature and organism is necessary, because flesh and blood [human nature] cannot inherit the kingdom of God; nor can we so long as corruptible inherit that incorruptible glory and kingdom promised us. Therefore, such a resurrection, such a perfecting, completing us as divine beings, is absolutely necessary.—Vs. 47-50.

But I will reveal a mystery to you, a point not clearly seen heretofore (verse 51)—We shall not all need to *sleep;* for when the time for the establishment of God's kingdom has come it will no longer be necessary to *wait* in the unconscious *sleep* of death. Yet, though we will not need to wait in sleep, the same *change* from flesh and blood [the earthly, human nature] to the divine nature will be as needful to such as to those who are required to sleep and to wait for the kingdom. The change to such will be of the same sort, but instantaneous; the moment of death will be to them the moment of change,

* The Greek here particularizes *the* resurrection and *the* dead as we have indicated by putting these words in small capitals.

and hence no sleep will intervene. The change will be instantaneous to all these, to those who sleep and to those who shall not sleep, but it will be at the instant of dying to those only who are alive when the Lord is present a second time establishing his kingdom. It will be a full *resurrection* change, to all of these, a full, complete lifting out of death into perfection and fullness of life—the perfecting in each of the divine nature.

This resurrection to divine existence is the First Resurrection—the chief or most important and most wonderful. It is most wonderful in that it fulfils the most wonderful promises of God—exceeding great and precious promises. It is most important, as well as first in order of time, in that all other promises of restitution or resurrection are dependent upon it—because this resurrection completes the Christ, the "Seed," in and through whom all the families of the earth shall be blessed: because *they* [the restitution class] without us [the Church of the First Resurrection] shall not be made perfect.—Heb. 11:40.

And be it noted that our Lord Jesus shared in this first resurrection; or rather, this first resurrection is *his* resurrection, in which we, by the grace of God, are privileged to share. He alone was sinless, he alone gave the legal ransom for man, he trod the winepress alone, and of the people there was none with him; and as a result THE resurrection, to the divine nature, came to him alone as the full reward of service. Our share with him in this chief resurrection (his resurrection) comes indirectly through him; for his work first justified us, and made it possible for us not only to receive this "high-calling," but also to attain it by helping our infirmities and strengthening and encouraging us on the way with grace and help in every time of need.

Thus the Apostle understood the matter and wrote: "That I might know him and the power of *his* resurrection, [by] being made conformable unto his death," and "attain unto *the* [chief] resurrection of *the* dead" (Phil. 3:10, 11); and again, "If we be *dead* with him, we shall also *live with* him," be with him where he is and behold his glory and be *like* him, which can be only by the same resurrection change which he experienced. (2 Tim. 2:11; Rom. 6:8.) And again he says, "For if *we* have been planted together in the likeness of his death, *we* shall be also [sharers] in the likeness of *his resurrection*."—Rom. 6:5.

This "change" or resurrection from flesh to spirit, from human to divine nature, which must come to all who will inherit the Kingdom, will be in a moment, an instantaneous change to each; it will not be a protracted or gradual changing from a little life to an abundant fullness, but in an instant they shall be "like him" and see him as he is. This change will not be at the *same* instant to all, however, A long period of over eighteen hundred years elapsed between the instantaneous resurrection change of our Lord and the change of those who have slept and waited for the Kingdom to come that they might be changed and granted a share in it. Though possibly the moment of change may be the same for all who slept less, it is not God's plan that those who will be changed without sleep should be changed at the same moment; for it is written, "The dead in Christ shall rise *first*, then *we*, the remainder [or ones left over of the same class] appointed unto life, shall be caught away in clouds [into obscurity] to meet the Lord in the air." *

This change, or resurrection, or perfecting, will take place in the end or close of the Gospel age, at or during the sounding of the last trumpet—the seventh trumpet. (Rev. 11:15, 18; 1 Thes. 4:16, 17.) For the trumpet will sound and THE dead shall be raised incorruptible, and *we* [of the same order or class who remain] shall be changed. Because that [part of the body of Christ] which is corrupted shall put on incorruption, and that which is now dying shall put on immortality.

And (verses 54, 55) *when* this mortal [or dying part of the "body of Christ" which is not to be changed until the dead members of the same body have first been made incorruptible] shall have put on immortality, *then* shall be brought to fulfilment that saying [prophecy] which is written:

"Death is swallowed up victoriously.

"O death, where is thy victory?

"O death, where is thy sting?" †

Our Lords' resurrection was a step toward this victory: it was the all-important foundation for it. The resurrection change of his Church—the corruptible and mortal to incorruptible and immortal conditions—will be a further step *toward* the victory over death, but still only preparatory, because when Christ and the Church are glorified, death's dominion will be nearly as extensive as ever, the Church being in all only a "little flock."

The thought of the passage is that after the change of the Church, *then* the destruction of Adamic death, by the release of all mankind from its control, will begin—the long promised release (Gen. 3:15; Jer. 31:29-34), when the children shall no longer be held in the bondage of Adamic death of their fathers' transgressions, but, released from condemnation under it, may live forever, unless they come individually under sentence again through willful, individual sin.

The sting which caused death is sin: had sin not entered the world human death would not have been known.

And the strength of sin is the law. It was God's law behind sin that determined what should constitute sin and what its sting or penalty should be. But, thank God! while he was just in his law, and while the terrible penalty of that law, the sting of death, was merited by the race, he has graciously arranged for our victory over death and our escape from his just sentence through Christ Jesus, our Lord.

* Air here seems to signify spiritual authority or power, as in Eph. 2:2.

† Thus read the oldest Greek MSS.

THE GENERAL RESURRECTION

In the light of the foregoing statement of the true significance of the word resurrection, as indicated by the Greek word *anastasis* which it translates, we need not stop to show particularly again that by the term general resurrection, we do not mean merely a general *awakening* of the sleeping billions of earth, but much more; namely, a general bringing of all mankind *to perfection* of being—to full freedom from the Adamic death penalty and all its hindering weaknesses.

This delivering of men out of Adamic death to full perfection and restitution of being, and into all the rights and privileges lost through Adam, may be done in either one of two ways: namely, (1) by actual restitution to physical, mental and moral perfection of manhood, to full harmony and communion with God and to the actual dominion of the earth and all the lower animals, as Adam possessed all these in the beginning, before sin entered, and then testing each to see whether worthy or not to retain those favors everlastingly; or (2) by granting to each individual a release *by faith* from Adamic death and condemnation, and a restitution *by faith* to divine favor and communion, and an actual restitution to all the earthly advantages of Adam, so far and so soon as, by obedience under testing, they shall be found worthy of those blessings. Let us notice carefully and particularly the fact that such a release from Adamic death *by faith* (through a full knowledge of the ransom that was given and the forgiveness and reconciliation and restitution thus provided for all who will accept these favors) is not only as good and as favorable for men, during their trial, but that it is better and more favorable than would be the actual restitution first and a trial afterward.

Let us suppose it both ways, and note the advantages of God's plan of justifying by faith. Suppose that the hour had come in the divine arrangement for the restitution work to begin. Imagine all the millions of earth changed instantly to perfect human beings—perfect mentally, morally and physically. How strange it would all be: no man would know his neighbor, either by appearance, or by speech, or by manner, or by former weaknesses. Worse yet, few would know their own fathers and mothers, or their own children, for the same reason. Still worse, but few could recognize themselves, for the same reason. And the few who could in any degree appreciate such a radical change would be those few only who in the present life have by faith, to some extent, from communion with God, learned as justified persons to think and will from the *perfect* standpoint, even though not always able because of inherited weaknesses to *do* as perfect men. The *few* overcomers of the past—Abraham, Isaac and Jacob, and all the holy prophets—can and will as justified ones carry over their identity when instantly perfected as *men;* and the little flock of overcomers of this Gospel age, for a similar reason (because already living the new resurrection life by faith), will also carry their identity, notwithstanding their great and instantaneous change to the perfection of the *divine* nature. But these two classes are exceptions to the generality of the race—not only as to their instantaneous resurrections or perfectings, but also as to their experiences in the present life.

But let us for a moment imagine the resurrection of the billions who have died, coming forth actually perfect in mind and in body. Imagine Nero coming forth perfect—free from his terrible passions, great depravity, love of rapine and cruelty, a pure, simple-hearted, benevolent man. He would neither be known by any, nor would be know himself. Imagine wild, ignorant cannibals, who had never had any but the most debased sentiments and experiences, coming forth with every power of mind and body perfect. Imagine all the billions past and present thus perfected, and then think over the following points carefully:

AN IMPORTANT DISTINCTION

How would their experiences with sin benefit them, since by their sudden change they could not even identify themselves with the degraded, sin-polluted creatures they once were?

If such were God's plan, how could the permission of the trouble and sorrowful experiences of the past six thousand years be accounted for? Surely it is only because present woes of earth have served as lessons, as beneficial experiences to prepare men for the future trial, that God has at all permitted them.

Consider, too, that if men were thus perfected instantly, so that present experiences would not be appreciated, they would all be as liable to fail as was Adam, and for the same reason—namely, from lack of experience. The distinction between perfection of being and perfection of experience should ever be kept in mind: Adam had the perfection of being implied in the declaration that he was made in the image of God; but at the time of his trial he had far less experience than his fallen, imperfect sons of today. But he knew enough for his trial upon the simple test of obedience applied: he knew that God was his Creator and benefactor who had done everything for him; and he knew, when he wilfully disobeyed, that implicit obedience was his duty.

Remember, too, that as in Adam's case so in the case of any perfect man on trial before God's law: *one* violation of *one* point would bring upon such the full wages of sin—death, extinction.

So, then, if it were God's plan to instantly raise the world of mankind up out of death to full perfection and trial, as Adam enjoyed these before the fall, it would be a very doubtful blessing—with the strong *probability* that many, if not all, would make some mistake and fall under the just sentence of God's perfect law. Nor would it do to suppose that after being made perfect by an instantaneous *anastasis*, they might be kept for a time free from trial until they had acquired experience and knowledge; for perfection of being implies responsibility to God's law from the moment it begins.

THE WORK OF THE JUDGMENT DAY

Thus, too, Adam was not given an uncounted experience with sin, but for his first transgression was sentenced so completely that nothing short of a ransom could release him from his sin and its penalty, death. So it will be with the world of mankind: when perfected by the Mediator, Christ Jesus, his work for them will be at an end—they will then be in the hands of God and subject to that law of his which shows no mercy. For imperfect beings to be exposed to the test of that perfect law would mean failure, sure; and hence, as the Apostle declares, it would be a fearful thing for us if we should reject Christ from being our Mediator and attempt to stand trial before God in the filthy rags of our own righteousness (Isa. 64:6; Heb. 10:31); and for perfect beings *lacking in experience* to be tried by that same law would be almost as certain of failure.

God's gracious provision in Christ is, however, abundant. His arrangement is that the whole race, having been purchased by our Lord Jesus, shall be fully in his hands: "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22); and he hath appointed the Millennial day for that work of trial or judgment. (Acts 17:31.) He who redeemed or purchased back Adam and his race from the sentence of death will *offer* to each one full restitution to all that Adam possessed and lost, upon conditions which even in their fallen condition they will be *fully able* to accept. Obedience of will or intent shall be the first requirement; and as this is obeyed restitution will commence. As gradually, during the Millennium, imperfection and weakness shall give place to strength and perfection, correspondingly less allowance will be made for transgressions by the Mediator-Judge; his chastisements and corrections proportioned to the ability and willfulness of the transgressors being meanwhile most valuable experience to those upon trial.

Starting upon the highway of holiness (toward full restitution to the perfection and all the blessings lost in Adam) at a point corresponding to their present state of imperfection, their own identity and the identity of each other will be maintained, and all the experiences in sin and degradation will be fresh and vivid, and will carry with them the full weight and value, in contrast with the experiences with righteousness in active operation, to which they will then be subjected. The difference at first will be not in the hearts of men, nor in their bodies (except that the sleeping ones will be awakened), but in the *outward* conditions of men, under the rule of the Kingdom of God. The earthly representatives of that kingdom will be Abraham and the prophets, whose trials are already passed and who will then be perfect men and samples of what all the race may become by hearty obedience to the kingdom and laws then, and for that very purpose, in control. The outward changes of that age will be very distasteful to many. Men will have less liberty than at present—they will have liberty to do right and to do good, but no license whatever to do evil, or to pursue any vocation which would in any degree injure or demoralize others morally, or financially, or physically. Thus (by the binding of Satan) more than one-half of the temptations of the present will be cut off, and only those which belong to the weakness of man's fallen flesh will be upon him. And these, as we have seen, he is to be permitted to *outgrow* and *overcome* by the great Mediator's assistance and discipline, and *in consequence* of having been redeemed by him from the sentence of death, of which those weaknesses are a part. This plan of restoring men and testing them at the same time, and giving them the blessings only as they shall learn to appreciate them, is for man's benefit, that he may then have the fullest knowledge and experience, so as to be fully able to make his choice between sin and its penalty and righteousness and its reward.

UNIVERSAL OPPORTUNITY FOR SALVATION

From the time men are brought to a clear knowledge of God's plan for their salvation from sin and death, under those favorable conditions, they will be reckoned as *having received the gift of God, everlasting life;* because from that moment they will have it within their reach and power. If they fail to eat the bread of life thus placed in their hands, they will fail to receive the strength and the life it contains. But none shall refuse it ignorantly—all will have proofs on every hand that actual restitution to full human perfection is possible and in progress; and none will be left to doubt that the sacrifice for sins once offered by the Lamb of God is efficacious for his full restitution, under the arrangement and law of the New Covenant—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thy self."

Those who, under those favorable conditions, resist and oppose that law will be permitted to enjoy its blessings for a hundred years, restrained of power to injure others; but if by the end of that period (which is four times the period of mature experience of the present time) they have not conformed to the new arrangement so as to make some progress, they will be cut off and die for *their own* sin—the second death.

LENGTH OF INDIVIDUAL TRIAL

Even after a hundred years of such favor, they will be but "children," partly developed; but their *willful* rejection of the gift of life, the *anastasis*, or full raising out of death, tendered them and fully understood by them, is reckoned as the very same to them as though they had gradually progressed toward perfection and had reached it, and *then*, despising God's goodness, had rebelled against his laws and arrangements, as we are informed some will do.—Rev. 20:10, 14, 15; 21:8.

"I will rejoice in Jerusalem and be glad in my people: and there shall not be heard in her, any more, the voice of weeping nor the voice of complaint. There shall no more come thence an infant of few days nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old—and as a sinner shall be accursed who (dieth) at a hundred years old." (Isa. 65:19, 20. *Leeser's translation.*) That this refers to the Millennial age and to the restitution or earthly class is further attested by the succeeding verses of the same chapter.

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FAVOR UPON FAVOR

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom, also, we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."—Rom. 5:1, 2.

In the October issue of the TOWER we took a hasty view of God's great favor, which all the world may enjoy, of justification through Christ. We saw what a blessed, full salvation, full restitution to all that was lost in Adam, is implied in that term justification. And while we do not now experience that justification in the actual restoration to perfection—mental, moral and physical; while we still suffer, from the fall, many weaknesses and sad deformities of character and person, while we are still subject to death and must sooner or later sink under its power; nevertheless, having by faith accepted the promise of actual justification, through Christ, we have peace with God; for we hold in our possession, so to speak, a check on the bank of heaven for full salvation, justification or restitution, payable to the bearer in God's due time—the Millennial age. And, therefore, we reckon ourselves, as God reckons us, justified freely from all things, our shortcomings being no longer imputed to us, being atoned for by the precious blood wherein we trust, and the righteousness of Christ counted to us.

Our sins were laid upon Christ, our Redeemer, and his righteousness is transferred correspondingly to our account. O how we have rejoiced over these checks when by faith we received them and began to realize their import! How often we have opened the blessed book of God and read that check over and over again—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him [Ah! that includes me, we said] should not perish, but have everlasting life." (John 3:16.) Some of us shouted over it, and some of us wept over it tears of joy and gratitude. And for this grace we will never cease to praise God through all eternity.

But now we want to consider this additional favor or grace of which the Apostle speaks, into which, also, we have access by faith in Christ, and in which those who have received it, rejoice in hope of the glory of God—this, which some Christians call "the second blessing," but which we regret to say many such but vaguely comprehend. What is it? Can there be anything grander than what we have seen the grace of justification to be? anything more desirable than the pardon of our sins and our reconciliation and peace with God? Can there be anything more desirable than the outcome of this reconciliation in the perfection of every physical, mental and moral power? than a body in the glow of health and beauty of form and feature, forever decked with the bloom of eternal youth? than a mind in full possession of all its powers, and trained, educated and disciplined beyond the range even of all the intellectual prodigies we have ever known? and a moral refinement gloriously reflecting the divine likeness and perfectly acceptable to God? Can there be any desirable grace beyond this and the perfect condition of the glorious earth whose now desert places shall then blossom as the rose?

From a human standpoint it would seem not. Surely this is all the human heart could wish for or aspire to. And when "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," surely all who love righteousness will be satisfied, and, as Isaiah says, "the whole earth shall break forth into singing." (Isa. 14:7.) Praise the Lord! the prospect even now puts a new song into our mouths. But notwithstanding all this we learn that God has provided *"some better thing"* for the Gospel church. Paul speaks of this when, after recounting the faith and good works of the ancient worthies who lived previous to the Gospel age, and hence previous to the special call of this age, he says, "These all, having obtained a good report through faith, received not [yet] the promise, God having provided *some better thing for us*, that they without us should not be made perfect."—Heb. 11:40.

And it is concerning this that we read the expressions, "favor upon favor" (John 1:16. Diaglott), "exceeding great and precious promises," "the prize of our high calling," "the heavenly calling," etc. This high calling is a call to jointheirship with Christ as his bride, to be partakers of his divine nature, to share his likeness, and glory, and honor, and to be associated as co-workers together with him in his high office, when, at the appointed time, his Kingdom shall come —even to sit with him in his throne as kings and priests unto God. See Rom. 8:17; 2 Pet. 1:4; 1 John 3:2; Rev. 3:21; 1:6.

The human mind staggers in its endeavor to comprehend such a height of glory; yet those whose hearts are deeply in love with the Lord can appreciate the exceeding favor of the invitation to be the beloved bride of Christ, to be made like him and to be in his glorious presence forever. Amazing grace! and the wonder grows when we reflect upon the high exaltation of Christ, even beyond the glory which he had with the Father before the world was—a glory of person which is "the express image of the Father's person" (Heb. 1:3), a glory of wealth which places the whole universe at his feet as "the Heir of all things" (Heb. 1:2), a glory of power, of "all power in heaven and on earth," a glory of office, too, which is second only to that of Jehovah, the great Emperor of the Universe (1 Cor. 15:27, 28), and a glory of character which shines with all the luster of unsullied purity.

To aspire to such a height of glory without invitation would indeed be the height of presumption and folly. But when invited to it, it is our privilege to accept the favor with thanksgiving and humble endeavor to fulfill the conditions of the call. This is the high privilege of the saints of the Gospel age; but strait is the gate and narrow is the way that leadeth unto it, and *few* there be that find it.—Matt. 7:14.

OF WHAT THE CHURCH'S SACRIFICE CONSISTS

Paul shows us that through Christ we have access by faith into this grace, even as through him also we by faith had access to the grace of justification. He also shows that before we have access to this grace we must have received the grace of justification. Then, believing that "faithful is he that hath called us, who also will do it," and fully relying on his grace, we earnestly seek to know and fulfill the conditions. These conditions, those especially who are fully consecrated to God, are anxious to learn. And such have already taken the first steps, at least, in fulfillment of the conditions. We have already accepted thankfully the grace of justification, by faith in Christ our Redeemer; and this gives us a reckoned standing in God's sight. That is, we are henceforth reckoned as holy, as though actually justified, and treated from that standpoint. The Apostle says we are "holy and acceptable to God." (Rom. 12:1.) And being thus justified, holy (through Christ's imputed righteousness), and therefore acceptable to God, he says: "I beseech you, therefore, brethren, by the mercies of God [manifested in the grace which justified you], that ye present your bodies a living sacrifice, ... which is your reasonable service." (Rom. 12:1.) There is the condition of the high calling, briefly stated—That we present our bodies, our justified humanity, a living sacrifice. And you will remember that this is just what our Lord Jesus did, saying, "A body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. 10:5-7.) As he offered his life a sacrifice for sin, so we are invited to sacrifice our life faithfully, unto death, as he did; and in so doing we are counted in with him as part of the sin-offering, though our sacrifice would have no merit whatever of itself, because apart from him we ourselves would be under condemnation. But being first justified by faith in him, we are acceptable sacrifices to God, as the Apostle states. And in this privilege of sacrificing ourselves now consists the special advantage of justification by faith during the present age, rather than in the future.

In fulfilling the condition of the high calling, then, we will be doing just what Jesus did, remembering that he left us an example that we should follow his steps. (1 Pet. 2:21.) Remember, too, the Apostle's words—"If we be dead with him, we shall also live with him; if we suffer, we shall reign with him." "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—2 Tim. 2:11, 12; Rom. 6:5.

Call to mind now what was the likeness of his resurrection. It was an exceeding high exaltation (Phil. 2;9), far above the human nature, "far above all principality and power and might and dominion, and every name that is named." (Eph. 1:21.) It was an exaltation even to the divine nature, of which, says Peter, we also, who follow his steps as he set us an example, may become partakers. (2 Pet. 1:4.) To follow in the Lord's steps of humiliation and sacrifice, even unto death, is no light undertaking. It means the giving up of our will for the accomplishment of the divine will. Our sacrifice is not the giving up of our sins: those we fully renounced when we received the grace of justification, before we were acceptable as sacrifices. Our sacrifice must, therefore, consist in our self-denial of those things to which as natural men we have a right. Our first consideration in all that we do must be, What will be *most* to the glory of God and the advancement of his cause. If we realize that we can glorify God somewhat by one course at slight inconvenience or expense of our own will, and yet more by another course of greater expense or humiliation, then the latter is that to which we are committed by our consecration.

Amidst the noisy clamorings of our old (human) nature, insisting on its own will and way, to some extent, at least, it is often difficult to even discover the right course in view of our consecration. But persistently to silence the old nature, and studiously to search and determine the will of the Lord in all that we do, is the finding of the "narrow way" that leads to life—to that divine life to which the saints of this age are called. "And few there be that find it," says the Lord. How few even of those who made the covenant seem thus to studiously search for the way and humbly to walk in it.

"Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there.

"But though we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a hope as this?"

There is only one way for any to do who would keep in this narrow way of sacrifice even unto death, and that is what Paul directs, "Forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus"—"lay aside every weight and the sin which doth so easily beset us, and run *with patience* the race that is set before us, looking unto Jesus, the author and finisher of our faith," and considering him, how he endured, lest we be wearied and faint in our minds. (Phil. 3:13; Heb. 12:1-3.) If we keep looking at the things behind, we lose sight of the heavenly things and begin to over-estimate the earthly, and to correspondingly discount the heavenly. In other words, we begin to be conformed to this world. The Apostle says, "Be ye not conformed to this world, but be ye transformed;" let your minds be continually turned heavenward.

However difficult and thorny the path may be, forget not the *privilege* of walking in it. We may not repine and wish it were otherwise; for he that putteth his hand to the plow, and looketh back is not fit for the kingdom. (Luke 9:62.) If our Lord had to be so severely tested to prove his worthiness of high exaltation, we should not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us. (1 Pet. 4:12.) We must "endure hardness as good soldiers," and wait patiently for "the glory which shall be revealed in us." And for our encouragement let us bear in mind the exceeding great and precious promises:—"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne;" "Be thou faithful unto death, and I will give thee a crown of life;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" "Faithful is he that calleth you, who also will do it." Glorious, indeed, will be that second blessing when fully realized; and even now, as by faith the prospect of its inheritance looms up before us, we rejoice with joy unspeakable and full of glory, reckoning that the sufferings of this present time, for Christ's sake, are not worthy to be compared with the glory which shall be revealed in us.

"I AM HE"

"I am he that liveth and was dead."—Rev. 1:18.

Here the risen Lord identifies himself with the crucified One; yet how different from the crucified One. Now he is a divine being, while previous to his crucifixion he was human. Yet the identity is clearly established, though it is written that as the heavens are higher than the earth, so is the one higher than the other. (Isa. 55:9.) The Son of God experienced existence in three different natures—first, a very high order of spiritual nature, higher than angels; secondly, the human nature, a little lower than the angels; and thirdly, the divine nature, which is superior to all others. And in the last two of these states, or natures, he clearly affirmed his personal identity from first to last. As a man, he freely spoke of the glory which he had with the Father before the world was. (John 17:5; 8:42, 58.) And as a divine being, he tells how he recognizes himself as the same one who was a man, and how as such died, became extinct. The identity, therefore, of the Son of God is clearly stated by himself. And while, therefore, not for a moment doubting it, it may be profitable to inquire, How can this be? for some fail to see how a being could know himself under such radical transformations.

The philosophy of this fact is clearly seen, however, when we remember the statement that man was created in the image of God (which is true also of angels as well as of our Lord before he became a man—all of God's intelligent and responsible creatures are made in God's mental and moral likeness): that is, their mental and moral faculties are fac-similies of the divine nature. The difference, then, between them is in the range and scope of these corresponding faculties: the one is finite, the other is infinite. The range of the human nature is confined to the earth, while the range and scope of the divine is wider than the universe, boundless as space and unlimited as eternity. The divine nature is immortal, incorruptible, and could not become infirm, or die, since of itself it is above all those conditions upon which other natures must depend. All other natures are mortal, corruptible—not that they must of necessity corrupt, or die, but that they could die and would die if God did not continually supply to them the necessary sustenance. Thus the Divine Being holds the reins of universal government as an Absolute Monarch, having the life and property and every interest of every creature in his hands—under his providence and complete control.

The wonderful favor of a share in this divine nature, originally pertaining only to the Emperor and Lord of the Universe—Jehovah God—was, as we have heretofore seen, granted to our Lord Jesus as a reward for his humiliation and sacrifice for our redemption; and we are assured that it shall also, in due time, be granted to a chosen little flock of redeemed men who follow in his footsteps of sacrifice, even unto death. We also, therefore, if counted worthy, shall, in the resurrection, experience a change similar to that of the Lord at his resurrection. Shall we, therefore, know ourselves and each other? Assuredly, yes! We will recognize in ourselves the same personality—the mental and moral character—that now exists; but these same reasoning faculties will then be able to grapple sucessfully and promptly with the weightiest, deepest and most intricate problems; these perceptive faculties, now sometimes so dull, but then expanded immeasurably, will quickly take in at a glance all the varied conditions of every creature and all the minutiæ of the great work of establishing universal order and peace. And so it will be with our faculties which constitute us now an image (though greatly marred) of the divine nature—of what we shall be then.

And yet the same will, the same character, now possessed will then be ours; that is, the same aims and ambitions will actuate us then as now. The plan of God, which is now the theme of our constant thought and the motive power of all our efforts, will then also be our theme and motive power. It will be our pleasure and privilege, then, to carry on to completion the great work begun now, in which all the faithful are heartily and zealously engaged. But then we will find ourselves perfectly free and unfettered by any infirmities or adverse circumstances.

What a glorious change! Think you, brethren, that when changed to that glorious likeness of our Lord and Head, with all these present interests of the great work still the absorbing theme of our thought, but with increased ability and power to carry it on, with all these same hopes, ambitions and aims still keen and active, shall we not recognize ourselves and each other? Will your glowing zeal, your confident faith, your ardent love and your present knowledge of truth not be recognizable again? Yea, verily! The personal identity, *the character*, of each of us will be clearly recognizable both by ourselves and by others.

And the same may be said of every human being, as well as of those changed to the divine nature. The individual character * is that which we call our identity. It is the character of an individual, not his flesh and bones, which we love or hate, and which God loves or hates and counts either worthy or unworthy of continued existence. Flesh and blood is only associated with our ideas of *character* or personality, just as a coat habitually worn is associated with our mental pictures of a human form. The character of our Heavenly Father and of our Lord Jesus is what we know and love, though we have never seen their glorious bodies under any conditions; and the same may be said of many of our human friends.

* Webster defines character as *"the sum of qualities* which distinguish one person or thing from another."

It is plain, therefore, that though an individual may die, become extinct, pass out of actual existence, his character still exists in the memory, the mind of God, even the very minutest features of it. And, therefore, when in his own time God creates another body, either of the earthly or of the spiritual nature, and stamps it with all the lines of that character just as it exists in his memory, and awakens it to life, instantly that character, that identity, will recognize itself. And not only so, but it will be recognized again by former friends and acquaintances from whose memory it had not perished. Thus the Lord Jesus recognized himself when his character was transferred from a spiritual body to a body of clay; and again, when he died and his identity was completely lost to himself for three days, it still existed in the memory of God, and as soon as God transferred, from the tablet of his mind to an actual, glorious, divine body, those mental characteristics, our Lord Jesus recognized himself again—with the same ardent love for God, the same devotion to the accomplishment of his great work, the same pitying love for the fallen human race, the same tender love and solicitude for his precious elect ones, every one of whom then living he remembered personally and distinctly. And with all this knowledge of himself and his great work came the glorious realization of "all power in heaven and in earth" for its accomplishment. And so will it be with us, praise the Lord! While we are reckoned dead already, and must sooner or later pass under the dominion of death actually, it matters little; for our life is hid with Christ [as associate members of his body] in God. (Col. 3:3.) The character of man receives impressions from his thoughts and actions like as the wax cylinder of a phonograph receives and preserves an impression from every sound; and the mind of God, the book of his remembrance, is like a great cabinet in which are preserved the exact record of the thoughts and sentiments or characters of all the world (as in the wax cylinders), and from which each character can at his will be reproduced. He keeps the record of every soul that passes out of the present existence until it is reproduced in the resurrection morning. His mind is the great "book of life," in which the names of the consecrated ones are all written in a special list as worthy of lasting life, and from which, if we are faithful, they will not be blotted out.—Rev. 3:5.

And herein we find a good illustration of the difference between Adamic death and the Second death. The Adamic death is well illustrated by the removal and preservation of the wax cylinder, with a view to the reproduction of the thoughts thus preserved. So the dissolution in Adamic death stops the making and expressing of character; but through the *ransom* God has made provision for, and has promised the preservation of, our characters—and a resurrection or reproduction of them in his due time, in such instruments or cases (bodies) as it pleases him—as the same cylinder can be fitted to any sort of phonograph instrument, of wood, iron or other case. But the Second death is one in which there is no preservation of the character, and from which there will never more be a reproduction—just as when the wax cylinders are done with, all the impressions are obliterated—*as though they had not been.*

It is plain, therefore, that though in death the human soul loses its own identity, yet never, excepting in the case of those who die the second death, is the identity of a single soul lost to God—blotted out of his book of remembrance. There they all live unto him, though they are actually dead. When the death sentence passed and was executed upon Adam, his identity was not lost to God; for in God's purpose he was redeemed by Christ and must in due time be restored. And when our Lord Jesus died, his identity, his personality or character, which included all his powers, was completely lost to himself, though it was never lost to God, in whose mind every feature of his character was clearly legible; and in due time it was reproduced in a glorious body of the divine nature and "the express image of the Father's person."

The humanity which he took for the suffering of death, and which he accordingly laid down in death, remains, therefore, a sacrifice forever—it was the price laid down for our redemption, and never taken back; but that glorious *character, the ego, the identity* of the blessed Son of God, "who was before all things," and by whom all things were created, who in loving obedience to the Father's will gave himself as a man for our redemption, still existed in the book of God's remembrance and in due time was reproduced or raised to life again for our justification—not to a human existence again, which was laid down forever as our ransom price, but to a higher nature, through the instrumentality of which he will be able to bring to us actually all the blessings purchased by his great sacrifice for us. And so he still lives, our great high Priest and King, our adorable Lord Jesus, Jehovah's Anointed; and if we be dead with him, in due time we also shall live with him, as his bride and joint-heir, and shall reign with him who liveth and was dead. Amen; and is alive forevermore.

MRS. C. T. RUSSELL.

LOST AND SAVED

No two words seem to be more confused in the general mind than the words *lost* and *saved*, as used in the Scriptures.

Some, when they read that the Son of Man came to seek and to *save* that which was *lost* (Luke 19:10), at once get the impression that the word *lost* signifies doomed to everlasting torment, and that the word *save* means to secure everlasting bliss, whereas no such thing is even hinted at. To understand what is to be *saved* or recovered, we must first learn *what* was lost. For information on this subject we are wholly dependent upon God's revelation. Whatever our father Adam possessed before he sinned, that he and his race do not now possess, has been *lost*, and that is what the Son of Man came to *save* or restore.

God's Word informs us that, as originally created, father Adam was a mental and moral image of his Creator. How quickly the race *fell* from that noble state! How far from this are men today! Originally, because pure and good, our father Adam had intimate communion with his God; he was God's son, as well as his image. (Luke 3:38.) So grandly perfect was he in physical constitution that even under the sentence of death he lasted nine hundred and thirty years; and his physical strength but illustrates his mental and moral perfection, which must have corresponded. How great has been the *loss* experienced by all who in his loins shared his disobedience and its penalty, death! Now, even with the aid of six thousand years of experience in seeking for remedies and panaceas, the average of human life is only about thirty years, while the mental and moral powers are similarly vitiated, though this deterioration is less appreciated because perfection is now a thing unknown, because education has become more *general*, and especially because the light of the incoming age, which God is letting in, to prepare the way of the Lord, is now elevating men above former conditions. (See MILLENNIAL DAWN, Vol. I., pages 157-167.) How much we have lost none can appreciate, except as we occasionally meet with prodigies whose wonderful powers in one direction or another so far transcend our own as to excite our astonishment. We can scarcely imagine a man possessed of all the wonderful powers and abilities of all these prodigies, nor think how, even then, such would probably be far short of the original capacities of our father Adam, and what might have been our powers had they not been *lost*.

But, thank God, all that was *lost* is to be *saved*. Our Lord Jesus came into the world on this very mission. Carrying out the Father's plan, he became a *man* for this very purpose and gave his life as our *ransom-price;* he redeemed, or bought back from the penalty and loss, Adam and all who suffered the loss in him. Thus the arrangement *to save* the world of mankind is complete; but they are not yet saved. It will be the great work of Christ's Millennial Kingdom to save them. They will be saved by a restitution process, a resurrection (*anastasis*), or lifting up to the condition and powers and blessings and opportunities *lost* in Adam.

SOME SAVED BY FAITH IN ADVANCE

God had this plan of salvation in mind long before he took the first step toward it in sending his Son to redeem us. He even made known his plan to some extent before he began to execute it. Abraham and the holy prophets were made slightly acquainted with it by his declarations and by the types and illustrations which were given them. Such as *believed* and proved their faith by acting accordingly were granted a measure of the restoration from the loss, in the privilege of fellowship and communion with God which had been lost; and these were assured that in *due time* they would have back full life and vigor, mental and physical, and all that was lost, through a great Messiah, who would have all power to bless and to lift them up. This was before the *ransom* had been actually given.

Since the ransom has been given (during the Gospel age), God has revealed himself and his plans yet more fully to those who are seeking communion and fellowship with him through obedience. He shows them how broad a foundation he has laid in the ransom of all by the second perfect man, even as all had come under sentence through the first perfect man. (Rom. 5:17-19.) Those who have believed God and accepted of the Messiah, during this age, have not only been granted a restitution of heavenly communion and a realization of joy and peace through faith in the pardon extended to them through the Redeemer, and hopes of *full restitution to all that was lost*, but they have been granted something more—an additional favor. This additional favor is in the *offer* that if they will now consecrate themselves fully to the Lord and give up present and future earthly or *restitution* rights, privileges and blessings, and sacrifice these in his service now, God will give them *in exchange* for these sacrifices something that will be still grander and higher. Instead of a perfect earthly body with its full measure of perfect powers, which, though very grand are still a little lower than the powers of angels, God proposes to give them a *divine* nature and body—far superior in power and glory to those of angels. (2 Pet. 1:4; 1 Cor. 6:3.) In a word, if these who have ears (willingness) to hear of God's gracious plan *now*, and who believe and receive restitution to human perfection by faith, will present themselves as *sacrifices* in the service of the Lord as his agents and ambassadors, God will reckon these in as Christ's bride, and make this "little flock" joint-heirs with Christ and partakers of his nature and glory and Millennial work and honors. This work is about complete; the last members of the *"bride"* will soon be fully tested and proved worthy of his love and of the promised blessing: and then all, glorified with and like their Lord, will begin the

GREAT WORK OF SAVING ALL THE WORLD.

All are to be saved, as *all were ransomed.* "The man Christ Jesus gave himself a *ransom for all*, to be testified in due time." (1 Tim. 2:5, 6.) As this salvation reaches now those who "have an ear to hear," so it will in the Millennial age *reach all*—for the deaf ears shall be unstopped and the sin-blinded shall see, out of obscurity (Rev. 2:7; Isa. 29:18), the gracious provision God has made for all. And for *all* to be thus reached by the *knowledge, ability and opportunity* of salvation is for all to be *saved:* whether they make a good or a bad use of God's gift after it has reached them is another matter.

WHO WILL MAKE THEIR SALVATION EVERLASTING?

This salvation from what was lost is a *gift* from God through Christ Jesus, our Lord. We do not merit it, and could not demand or secure it for ourselves in any way: it is a loving *gift* in the fullest sense. But whether or not men shall *everlastingly* retain and enjoy the things saved depends on the men and not on God, he having arranged that all who receive his gift shall be tested. Those who delight to do his will may keep the gift *forever*, but those who then sin wilfully shall lose it just as father Adam lost it. But such will be more culpable than Adam, because of more intimate acquaintance with God's justice and love, gained during their experience with sin and during their recovery from it. Thus a blessing, a recovery of what was *lost* (Adam's perfections and opportunities), *comes to all*, but God's gift of *everlasting life* through Jesus Christ, our Lord, is only to *those who obey him.* —John 3:36; Heb. 5:9; Jude 5.

In every case where the second death is represented as being inflicted, whether in symbols, parables or literal statements, there is something associated which shows that the persons mentioned as condemned to the second death have been *saved from the condemnation of Adamic sin* and death and have had a full opportunity for life everlasting.

NONE WORTHY OF EVERLASTING LIFE

No, none; because none are perfect, and under God's law no imperfect being is fit to have the boon of lasting life. Our only *hope* of lasting life, then, is to be made perfect. When made perfect all will depend on our worthiness; that is, when perfect we will be on the same footing as father Adam—permitted to live so long as we remain in harmony with our Creator's wise and good laws and regulations.

But *now* we are not only imperfect, and hence unworthy of life everlasting, but still worse, we have no hope of ever being able to *make ourselves* perfect and worthy; for our tendency is in opposite direction—toward greater imperfection of mind and body. We find ourselves under a sentence of death and subject to a weakness which started in our father Adam. What must men do to be saved—from this degradation and weakness and death which is upon us? We can do *nothing* except to look to God and trust that his mercy and love can find a way to help us.

Looking, we find that our just Creator, who sentenced us, is pitiful toward us—disposed to help us—that while he could not justly ignore and pass over and forgive the violation of his law under which we were sentenced, he could do and has done what amounts to the same so far as we are concerned—he has paid our penalty for us, through his Son, our Lord Jesus, who gladly carried out the gracious plan and has himself been highly exalted as a reward for that obedience and loving sacrifice, which was our ransom-price.

What remains for us to do is to accept the gracious offer of forgiveness through our Redeemer, and to put ourselves heartily into his hands for repairs—for restitution back to the original condition lost through Adam. This is necessary: for while it was necessary that the original sin should be canceled *first*, its cancellation would still leave us weak, imperfect and unworthy of life everlasting. Hence God's gracious plan not only includes the death of Christ as the Ransom, or corresponding price, or substitute, for Adam and his race, to relieve us from the sentence of death against Adam and all who were in his loins, but it does more: it has made a provision for *restoring* the race through the same one who paid the ransom price. And as our Lord's *death* is an assurance that our ransom price is paid, so his resurrection is God's pledge that the opportunity for restitution will be extended to all, even as the ransom was for all.

All this is done for men while wholly unworthy—it is a free gift of God. Their part is simply to accept the forgiveness through Christ by *faith*, and to show their appreciation of the opportunity for restitution which it affords by obedient conformity, so far as they are able, to the laws and arrangements of the Lord through the Mediator, designed for their perfecting.

After this perfecting shall be accomplished (or when upon full knowledge it is refused) the individual must *thereafter* stand in his own merit—in his own righteousness presented to him through Christ's work for and in him, or must fall under condemnation into the second death because of his lack of worthiness of lasting life; and his worthiness of lasting life or of lasting death will be then decided by his obedience or disobedience.

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WHAT IS MAN?

"What is man, that thou art mindful of him? or the son of man, that thou visiteth him?"—Psa. 8:4.

What is man? is an important question in view of his possible destiny; and the question in its widest scope refers to his past, his present and his possible future state. What, then, we may inquire, was he? what is he? and what is he to be in the future?

As to what he was originally we have no knowledge whatever, and can gain no information, save from the sacred writings of God's inspired prophets and witnesses. Some would-be philosophers, who have more faith in their own surmises than in the inspired records, tell us that originally man was much inferior to his present state, and that from a very low beginning he has been gradually progressing toward a state of perfection. Progression, or evolution, is the term which describes the theory, though none of its advocates will attempt to define either the beginning or the ultimate terminus of such progression.

But, discarding the vain philosophies of mere human reasoning, let us inquire of the divine oracles, the only reliable

testimony. The Bible tells us that man is of the earth, earthy; that out of the ground he was taken; that God formed him of the dust of the ground and then breathed or infused into him the breath of life—*i. e.*, instituted the breathing process—and that thus man became a living soul or being. And not only so, but unlike all the other living souls of the earth which God had created, this soul was in the image of his Maker. Now an image of any thing is a representation or copy of it, though of inferior substance. So man was an earthy or clay copy of his heavenly, spiritual Maker—a copy of God! yes, a manifestation of God in flesh. Truly, then, he must have been a noble creature. And what shall we say of the implied reflection against the Creator in the claim of some, that man was originally far inferior even to his present state of degradation? for however high or low was his condition, the fact clearly stated is that he was an "image," a copy, of God. "O," say they, "but the statement reads. 'Let us make man in our image, after our likeness' (Gen. 1:26), and the process of making him was only begun in Eden and it still continues, and must, until he has reached the image of God. Thus far he is a cake only half baked."

But let such observe the reading of the following verse, also verse 31, which show that God not only purposed the work and proposed it to his Son, his agent in the creation of all things (John 1:3; Col. 1:16), and that he not only began the work, but that he also completed it:—"So God *created man* [past tense] in his own image; in the image of God *created* he him; male and female *created* he them." "And God saw everything that he *had made*, and, behold, it *was very good*." (Compare Gen. 1:27, 31; 5:1; 9:6; Eccl. 7:29; 1 Cor. 11:7; Jas. 3:9.) And this creature which God *"had made," completed*, and declared to be a copy, an image of himself, a manifestation of himself in flesh, he was also pleased to own as his son (Luke 3:38), and as Paul says—"If a son, then an heir:" for God brings no son into existence for whom he has not made ample provision. And as a son he had the rich token of his Father's loving providence in the vast domain of earth which he was to subdue and take possession of as his posterity would increase and require it; and all its products—animal, vegetable and mineral—were subject to his control and use:—"And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. 1:28, 29.

And not only did God thus give to Adam the whole earth as an inheritance for himself and his posterity, telling them to appropriate it and cultivate it as their increasing necessities should require, but he had already prepared a choice portion of it as a fit home for the perfect pair, and a sample of what the whole domain of earth would become under the process of industrious cultivation with his added blessing.—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed . . . . And the Lord God took the man and put him into the garden of Eden to dress it and to keep it."—Gen. 2:8, 15.

How like a wise and loving father! How bountiful the provision, yet how wisely bestowed!—not in a way to cultivate indolence and undue dependence upon paternal care, but in a way to stimulate industry and thrift and to cultivate a spirit of appreciation and thankfulness for the blessings and advantages received. When we thus view the newly created man in the light in which the Bible presents him, as a son and an heir of God, beloved and owned of God and so richly blessed with such lavish tokens of the divine favor, we must conclude that he was indeed a creditable "image" of God, and one that God was not ashamed to own—a perfect creature, therefore, filled with grace and crowned with glory, as the Scriptures declare.—Psa. 8:5-8.

Would a man take pleasure in sending out a blurred and defaced painting, and widely announce it as an image of himself? or would he take delight in owning and blessing a simple or an idiotic son? No; such a painting would be a disgrace to the original, and such a son a reproach to a parent.

But let us consider further this copy of God; for even defaced as it now is, and therefore no longer owned of God, some traces of the original likeness still remain, and to view the original, we have only to supply in imagination the shortcomings of our various powers from the standard of an ideal perfection suggested in the Scriptures. The physical nature of man may, or may not, constitute a part of the likeness of God. Of this we cannot judge, since "it does not yet appear" what a spirit body is, excepting negatively, that it is not flesh and blood, though it is a reality, a glorious body—"There is a natural body and there is a spiritual body." (1 Cor. 15:44.) But the intellectual and moral qualities in man are the exact counterparts of God's own intellectual and moral qualities. Man has perception, imagination, the power of original suggestion, memory, reason, judgment and will, corresponding to these various intellectual qualities in God. He has also the God-like moral quality of conscience, which enables him to discern the right and the wrong, to distinguish one from the other and to estimate them properly. As originally created, all of these powers worked together perfectly and harmoniously, all being subject to that supreme mental faculty, the will, which, being free to act independently, though aided by the suggestions of all the other mental and moral faculties, determines the course and constitutes the character of the man.

This Godlike endowment of a free will constituted the crowning glory of God's human creature. Had he been left without this one, though possessed of all the other noble faculties, he would have been a mere machine, without character, either meritorious or blameworthy. So, then, the perfect man was this free moral and intellectual creature, with a perfect physical organism, giving full and free exercise to, and in no way interfering with, his noble powers; with surroundings which continually stimulated and rewarded their cultivation and use; and with the promise of lasting continuance of these favors on condition of the right course of his will—his choice of righteousness as manifested in the expressed will of God. To prove his worthiness of lasting life, a test of character must of necessity be applied. The first test was a very simple one, merely the prohibition of the fruit of a single tree in the midst of the garden of Eden. But under this first simple test, though knowing the Creator's will and perfectly able to obey it, he willed to do wrong, to disobey God, and hence brought upon himself the just penalty, death.

But, says the objector, does not the fact that Adam fell under the very first test prove that he was not perfect, and, therefore, could not stand? By no means; it simply proves that his will was not fixed, was not settled in its determination to do right, to do the will of God, as it might and should have been. Being perfect, in the image of God, and free to act out his own will, he had power to obey or disobey, and in his choice of the course of disobedience he was therefore culpable. He alone was responsible, and God was in no sense responsible. God had richly endowed him with every blessing, both personal and in his surroundings, had forwarned him of the sure rewards of righteousness and sin, and in his command of obedience to him as to a wise and loving Father. God had provided his wsdom and care as their protection and safeguard in lieu of their inexperience. And the testing of their obedience was his righteous act to prove their worthiness or unworthiness of eternal life. Consequently, the responsibility was all on man's part, and when he sinned God was just in condemning him to death.

It is plain, therefore, that the salvation which God has provided is purely an act of his free grace—an act to which he was in no sense obligated, and to which he was impelled only by his abounding love: "For God so loved the world [even while we were yet sinners] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16, Rom. 5:8.

Thus we see from the Bible testimony that man was originally perfect, an image or copy of God in flesh. Of the fall from that original perfection and the results to the entire race of Adam, we also have the clear testimony of the Scriptures, showing just how it came about—that it was a wilful transgression of known righteous law, in the face of a distinct warning of the penalty of such a course. It was a sin on man's part only, and from which God is fully exonerated in that man was left under no necessity of want and with full instruction as to the right course and as to the results of a wrong course of action. The only cause of man's fall, then, which is traceable to the Creator, lies in the fact that he created him in his own image—with a free will of his own. But this endowment, we see, was the crowning act of God's favor to man, and man's choicest blessing. And so it was the lack of appreciation, and an abuse of God's abounding favor and goodness, and not any lack on God's part, which led to the fall.

As a consequence of that fall from original perfection and

favor on the part of the head and representative of the race, another law of our being, designed for our highest good—the law of heredity—has brought upon all Adam's posterity its entailment of imperfection and proneness to evil. And thus all the race is in the same wretched plight. An evil tree cannot bring forth good fruit, nor a bitter fountain send forth sweet waters. The present state, therefore, of the entire race is a degenerate and dying one.

But what of the future condition of man? The future condition, as implied in the penalty, would have been everlasting extinction of being, had not the mercy, wisdom and love of God provided another opportunity for the race, in which the bitter experience gained during the six thousand years of the reign of sin and death will furnish a valuable lesson, which experience will *prove* that obedience to God is the only right and safe course for any of his creatures. This second trial of the race, under conditions which were impossible in the first trial, we thus see is another favor of God, and a favor, too, which could never be claimed on the score of justice. Though man was justly condemned as unworthy of life, God saw in his inexperience and youth an extenuating circumstance, though not a release from moral obligation; and, therefore, coupled with the enunciation of the penalty, came the merciful promise of final deliverance from it. The sacrifice of our Lord, the man Christ Jesus, as the *ransom* for all, to satisfy the claims of justice against all, makes manifest both to angels and to men that this salvation, this recovery out of sin and its penalty, death, could not be hoped for on the score of justice, but only on the score of pity and love. The atoning sacrifice for sins was demanded by justice and was furnished by Jehovah, that he might be just, and yet the justifier of men already justly condemned to death.—Rom. 3:26.

This favor of a new trial for the condemned race was provided by God in the gift of his Son, our Lord Jesus, who left his former glory and took our human nature, and then, as a man, freely gave himself as our ransom or corresponding price. Wherefore, says the Apostle, God has now highly exalted him, even to the divine nature, that he might have power to justify or restore the redeemed race to the perfection and glory and dominion of earth lost in Eden; for the Son of man came to seek and to recover that which was lost. —Luke 19:10.

In looking back, therefore, to the original condition of man and the dominion given him in Eden, we see to what the human race is to be restored in the times of restitution promised by the mouth of all the holy prophets since the world began. (Acts 3:19-21. See also Gen. 1:26-28; Psa. 8:4-8.) He is to be restored to his original perfection and to the lordship of the whole earth. (See MILLENNIAL DAWN, Vol. I., Chap. XIV.)

Ah, says one, "I do not see much glory or honor in being made lords over sheep, and oxen and fishes and creeping things." Well, my friend, that is only because your ideas of honor and dominion are borrowed from the selfish emulations that prevail among the ruling classes of the present time. See how the kings and lords of the past have loved to flaunt their authority and presumed superiority before the world; how they loved to live in palaces, to array themselves in the finest fabrics and to glut their appetites with the choicest viands of earth's good things, selfishly disregarding the woes of the masses, whose want of the common necessities of life supplied that abundant fulness and whose ignorance crouched in humility before their assumed greatness. If such gratification of the lusts of the flesh and the pride of life and the meanness of selfish love of display be your ideas of glory and honor (and such are the ideas of the sinful world), then no wonder if you see no special honor and glory in man's future dominion over the cattle and beasts and fish and fowl.

But take the standpoint of truth and soberness and of a sound mind, and the glory and dignity of the future lord of earth will be very apparent. He will not need to tax his fellow men to gain for himself the luxuries of ease and elegance, and then seek selfishly to enjoy them in the midst of the poverty and distress of his impoverished fellow men; for all men will be lords and kings, enjoying the same wealth and ease and elegance. His glory of person will not, as now, be dependent on gold and gems and costly array, but will have for its foundation the dignity and true beauty of character. Gems of intellectual beauty will sparkle in the eyes; the chisel of thought and the mallet of experience will fashion the features to forms of beauty such as art has never yet dreamed of; and the mantle of an established character of purity and righteousness and true holiness will clothe it more gloriously and royally than purple and scarlet and fine linen. One will have nothing to boast of over his fellowmen, for all will be alike glorious when all have been restored.

Nor will he need to set up a puppet show of his greatness before the lower creatures, to awe his subjects into submission to his authority; for naturally and without compulsion the beasts and cattle and fish and fowl will be his willing servants, and all the stores and forces of nature—the winds and waves, the light and heat, the electric currents, the minerals and gases and liquids, and vegetation in all its varied forms—will freely minister to his comfort and blessing. With what easy grace may the commands of such a lord be expressed, and with what delight will his blessings be enjoyed; and how far superior will they be to the plumed and titled mimic lords of today, who tremble on their thrones and whose very existence is continually haunted by visions of angry mobs, court intrigues and assassination plots.

Thus we see the grandeur of man as originally created in God's image and can appreciate the significance of God's statement, that he was crowned with dignity and honor as the lord and master of earth, with dominion over the beasts of the field, the fowl of the heavens and the fishes of the sea, in likeness of his Creator, the Lord and Ruler over all things. We have seen, too, how all this arrangement was interrupted by sin. But while God permitted this interruption, he has not permitted, nor does he purpose to permit, a failure of his plans. All his purposes shall be accomplished (Isa. 55:11), because they were all devised in full view of all the circumstances which would attend them—in view of man's free agency, in view of his temptation and fall into sin and of its death penalty, and in view, also, of the possibility of his recovery from that condition through the sacrifice and mediation of the Lamb slain from the foundation of the world. "Known unto God are all his works from the beginning of the world;" and therefore he says, "I change not." (Acts 15:18; Mal. 3:6.)

God's original purpose, therefore, has not been changed by reason of Adam's failure, and even its interruption by his non-appreciation and abuse of his free agency, in full view of which the plan was formed, shall in the end be overruled for good, the painful experience under the reign of sin and death acquainting him more thoroughly with the wisdom and righteousness of God, and at the same time exhibiting the exceeding sinfulness of sin to the other intelligent creatures. But after the long interruption of seven thousand years the regeneration of the race and their dominion of the whole earth will be an accomplished fact.

But six thousand years have passed already; and is there any indication that the dominion is soon to be restored? O yes; the same inquiry was raised eighteen hundred years ago, and Paul showed that even then there was a sure indication of it. He said, quoting the Psalmist (Psa. 8:4-8), "Thou madest man a little lower than the angels, thou crownedst him with glory and honor and didst set him over the works of thy hands. Thou has put all things in subjugation under his feet. But now [since the fall and forfeiture of the estate, though God purposed to restore mankind to the lost estate] we do not yet see all things [restored again] subjected to him. But"—what do we see? Is there yet any evidence of the long promised restitution? O yes, says Paul—"we see Jesus, who was made a little lower than the angels [a man] for the suffering of death, crowned with glory and honor [the glory and honor of perfect humanity, in whom inhered all the rights and privileges of a perfect man, and therefore a fit sacrifice—a corresponding price for the man Adam], that he, by the grace of God, should taste death for every man. For it became him [Jehovah] for whom are all things and by whom are all things, in bringing many sons [the human race] unto glory [the glory of the restored perfection and dominion], to make the Captain of their salvation [the glorified divine Christ] perfect [as a divine being—the divine Prophet, Priest and King] through suffering" [through his suffering in the flesh, even unto death.]—Heb. 2:6-10.

This indication of the promised and coming restitution, Paul pointed out to the Church in his day, but now in the close of the Gospel age we see still further indications. We not only recognize, as the early Church did, that the Redeemer has come and has paid our ransom price, and that he has been exalted to power for the accomplishment of the great restitution work, but we see further that the time is close at hand for the establishment of his Kingdom and the beginning of his glorious reign; that the body of Christ, which is to share that reign and work with him, is now almost complete, and that we are now living in the day of Jehovah's preparation for the Millen-

nial reign of Christ, by means of which the restoration of all the willing and obedient sons of Adam shall be accomplished.

Praise the Lord! we see the beginning of the consummation of the great divine plan of the ages. Lord, what is man that thou art mindful of him, or what are the sons of the fallen man that thou visitest them with thy salvation? Creatures of the dust, indeed, whose breath is in their nostrils! Aye! but more! they are creatures stamped with thine own glorious image, though sadly marred, and they ere long may reflect again thy perfect likeness. "O Lord, our Lord, how excellent is thy name in all the earth!"

ALL THINGS ARE OF GOD

2 Cor. 5:18.

The adversary seems continually on the alert to invent some new error or else to revive and revamp some old one, to deceive God's children. And God permits all this, as he has told us, that those being gathered as wheat into his barn may thereby be thoroughly threshed and winnowed or separated from the chaff. God sends, or permits the ambitious ones to bring upon themselves strong delusions that all who take pleasure in the error may have plenty of it to enjoy and to deceive themselves with, that all such may be condemned, separated from the simple, trusting, humble, non-ambitious, faithful ones whom he is about to glorify in his Millennial Kingdom.

One of the latest phases of error is that which ascribes all sin and crime and wickedness to God; which declares that God inspires every wicked thought, word and deed, and that men in his hands are only tools; that absolutely all things are of God. But, while God permits wilful men to fall into such erroneous views and to prosper in spreading them, he does, on the other hand, guide the meek in judgment and teach them his way, and he raises up a standard for them by which they are enabled to see the truth and to distinguish it from error. And though, in this "evil day," a thousand shall *fall* under those errors, they shall not overthrow the meek ones whom the Lord is pledged to guide and to keep from falling. He will give his messengers a charge concerning them, and in their hands shall they bear up the feet of the body of Christ, lest they should stumble over that stumbling-stone which stumbled all but a small remnant of the fleshly house of Israel, and which is now to stumble all but a small remnant of the nominal spiritual house. (Psa. 91:10-12; Isa. 8:14.) He has given to us a charge or message for the feet upon this subject, a message of truth which will bear them up—the complete and glorious harmony of the divine plan of the ages. "They," the feet class, "shall never fall;" though they stumble, they shall not be utterly cast down.—Psa. 37:24.

Below we quote the pith of this error and will examine those scriptures which it claims as proof-texts. It reads as follows:—

"'All things are of God.' (2 Cor. 5:18.) When you think of it seriously it seems that Paul was rather unguarded and careless in his language; it would seem as though he ought to have modified and limited his statement somewhat; say, for instance, all *good* things are of God. But no, the apostle makes the sweeping, unqualified statement—'All things are of (literally, *out of*) God;' and so important did he consider this truth that he repeats it no less than *seven* distinct times. See Rom. 11:36; 1 Cor. 8:6; 11:12; 2 Cor. 5:18; Eph. 1:11; 4:6; Heb. 2:10.

"Now was the Apostle careless and a little bold in these utterances, or did he mean just what he said, and are they true absolutely? I say unhesitatingly, *Yes*, to the latter questions. The more we learn of God's works and ways the more we shall understand that, in a sense, absolutely *all things* are of God, or, as some put it, God is in everything. This is the doctrine of God's universal, all-pervading, ever constant Providence. 'His tender mercies are over all his works.' 'He worketh all things after the counsel of his own will.'

"This doctrine of God's Providence is a most positive and important one; there is no doctrine of Scripture that is more plainly supported, by the most emphatic statements, repeated over and over again, as referred to above; and no Christian would think of doubting it, were it not for the fact that its full acceptance leads to some very startling and, to some, even shocking conclusions. 'What!' they say, 'all things are of God? absolutely *all* things? the bad things as well as the good? all the *crime*, and *sin*, and *wickedness*? surely it is blasphemous to say that such things are 'of God.' Paul never could have meant that we should take him absolutely; we must use our own judgment and reason in such matters, and correct these sweeping statements, for it *cannot* mean that absolutely *all* things are of God.' And yet that is the way the apostle puts it, over and over again. Was he ignorant and careless? NO, HE WAS NEITHER; he was ***right, and the*** Scriptures and experience and observation fully bear him out in his statements, as ***strange*** and ***startling*** as they may seem."

"Startling!" "Shocking!" We should say it would be strange, shocking and startling to find out that God has been the real devil for the past six thousand years. What sane man would not be startled, could it be proved that God has been exerting his power in some men to inspire them to "sin, wickedness and crime"—to robbery, murder, arson, licentiousness, intemperance, profanity, devilishness—and at the same time inspiring other men to write and say that he hates such things, that he is holy and separate from sin and cannot look upon it with any degree of allowance. Meanwhile God has been blaming all the sin upon men and upon Satan, and not only threatening men with punishment, but actually inflicting pain, sickness and death upon them and telling them that they are blame-worthy sinners, when, if this theory be true, God is not merely the only sinner in the case, the *cause* of "all sin and wickedness and crime," but also a most consummate liar and hypocrite, and unjust to the last degree, in blaming his own work upon his helpless tools.

"Blasphemous?" We should say so indeed! If those who said of our Lord Jesus that his works were done by the power of Beelzebub were blasphemers, as he declares, these who unblushingly ascribe to Jehovah himself all the "sin and crime and wickedness" of earth, it seems to us, are blasphemers a hundred-fold more. No wonder the writer of this bold balsphemy thought that some would be startled by such a charge. In our judgment, the man or woman who is not startled—nay, more, whose heart does not burn with righteous indignation at such a blasphemous suggestion—is seriously lacking in either mental or spiritual balance, or both. If, then, any saint feels startled by the bare suggestion of such a doctrine, let him glorify God on this behalf and rejoice that he has some spiritual instinct on the subject.

BUT WHAT CAN BE THE OBJECT?

What inspires such thoughts of God's character? What false theory is it that hesitates not, even to malign the character of the Almighty, and which assumes to prove its blasphemies by a distortion of the divine Word? What theory can require such support to make it appear reasonable?

The object is manifestly two-fold: (1) To uphold the theory that man never was perfect, and he never fell from perfection and righteousness into sin, and hence did not need a ransom-price for his release from what he did not fall into; and also (2) to prove that all men will be everlastingly saved (not saved from a fall or from anything else that they had anything to do with, but saved in the sense of being *evolved up to perfection*),—a salvation not from the wages of their sin, but a salvation in the sense of release from the wickedness, crime and sin of which God is the author and instigator, and under which he is now keeping and has for six thousand years kept them. This theory in substance implies that all men will be saved on the score of justice, when God shall cease from causing them to sin and shall favor righteousness.

To sustain this false theory, which the Bible everywhere both directly and inferentially contradicts, is the object of the writer whose words we have quoted above: and because of lack of Scripture to support that which he and others have determined *must be so*, he is willing thus to malign and blaspheme the character of God to accomplish it. He reasons it out about as follows: If I can prove that God admits to being the real instigator of all sin and wickedness and crime—that *absolutely all* things are of God, evil as well as good, wickedness as well as righteousness—then I have proved that man is not really the sinner; and if man is not really the sinner but merely the agent or tool of God, both in good and evil, why should he need a *ransom*, or be charged with, or punished for, anything?—if *all* things are of God? The same line of reasoning, carried further, leads to the inference that when God tires of prompting to sin and wickedness and crime, he will stop it and begin to prompt only to righteousness; and when he does that *all* men will be righteous, as now, under his control, all are more or less disposed to

sin and wickedness and crime. If thus all the crime and sin and wickedness be of God the problem of doing without a *ransom* is solved.

GOD'S WORD REPUDIATES THE THEORY

But the Scriptures say, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). "Woe unto them that call evil good [who say that the evil of man is obedience to God's working in him], and [call] good evil [imputing evil to God who is only good]; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight."—Isa. 5:20, 21.

Let us now examine the scriptures which are claimed to support the above theory. Does the expression *all things* mean absolutely all things, as the above writer assumes and insists, or was the Apostle doing what is common to all writers and speakers, leaving something to the general intelligence of his readers in relation to God's character, and also leaving something to be understood from the context as to what is meant by the expression, *all things*? Paul wrote only to those "that do know their God," who know that "every *good* and *perfect* gift cometh down from our Father, with whom there is *no variableness* [from this rule of sending only good and what will work for good—never sending or causing wickedness, etc.], neither shadow of turning" from that course. And besides, we shall see that every one of these texts quoted had *particular things* in view, when they stated that all things are of God; and that those particular things were good things, and not sinful things.

First let us show, by quoting from the same Apostle, that, not using words carelessly or unguardedly, but in the usual manner, common to himself and to all writers, he used the same words *all things* in a way that the most stupid and the most obstinate must acknowledge was not an *absolute* sense. The following instances are only a few of the many which we might quote, but they will be sufficient to keep the "feet" from stumbling into the idea that Paul's expression, "All things are of God," must be understood as giving sanction to this blasphemy, which charges God with all the wickedness, crime and sin in the world.

"*All things* are lawful unto me." (1 Cor. 6:12.) Shall we here say *absolutely* all things were lawful to Paul? Does he mean that it would have been lawful for him to murder, to commit perjury, to lie, to steal and to blaspheme? Does he mean that *absolutely all* things were lawful to him? Assuredly not; this would be the doctrine of the Jesuits, which led them, in the dark ages, into every conceivable form of evil, under the plea that the end in view would justify the means used—any means that would bring it to pass. Some so misconstrued the Apostle's words at the time, declaring that evil might be done if good would follow. The Apostle resented such a false application of his words, and charges those who said so with slandering or blaspheming him. Very vehemently he protests that their condemnation was just who slanderously reported that he taught, "Let us do evil that good may result."—Rom. 3:8.

Who shall suppose that this Apostle, who so strenuously resented the thought that he would do evil that good might result, would himself blaspheme the Creator by teaching that he was the direct and inspiring cause of all evil—of all sin, crime and wickedness? If their *condemnation* would be just for thus blasphemously assailing Paul's character, how *just* would be the condemnation of those who so charge Jehovah our God, we leave for God to determine. We are not incapable of deciding that this is a heinous crime and blasphemy, but we are incapable of judging what weakness of reasoning powers lies behind such blasphemies, and hence what degree of punishment our all-wise and just Creator will pay in due time.

Take another illustration of the Apostle's use of the expression "all things:" "He [Jehovah] hath put *all things* under his [Christ's] feet." (1 Cor. 15:27.) It does not mean that our Lord Jesus stands with his feet upon *all things* —earth, sea, angels and men. It does mean that all things are made *subject* to him, or put under his control, under his power or authority. Yet even in this sense *absolutely* all things are not understood, for, as the Apostle suggests, an exception to the all things is left for *inference* to the intelligent mind, and not stated. He says, "It is *manifest* that He [Jehovah] is *excepted*, who did put all things under him" [Christ]. And to the same class of minds that could appreciate such an exception to the expression "all things," it is also manifest that in the statement "All things are of God," an exception of sin, crime and wickedness is to be understood, as being the very opposite of God's character. If it is impossible for God to lie, shall we say that if he *compels men* to lie for him, he is yet clear from the guilt?

Take two other illustrations together: "*All things* are for your sakes," and "*All things* are by Jesus Christ." (2 Cor. 4:15; 1 Cor. 8:6.) Shall we say that the Apostle meant that all murders and robberies and storms, all perjury and lying and every form and act of sin, are for our sakes? and that they all come by or through the Lord Jesus? What nonsense!

Take another illustration: Charity hopeth *all things*, believeth *all things*, etc. (1 Cor. 13:7.) Shall we say *absolutely all* things? Does Love hope and believe that your neighbor or yourself will be drowned or burned or mangled or murdered, or does it believe all the nonsense that somebody says? Surely again the *connections* show what the expression signifies. We are to believe charitably all that we can believe relative to the honesty of our fellow-creatures, and charitably to hope all that we can in their favor so far as we are ignorant of the matter in question.

Take another illustration: "One believeth that he may eat *all things*." (Rom. 14:2.) Shall we suppose that some in the Apostle's day believed in eating *absolutely all* things?—all the cattle and horses and men and houses and trees and mountains?—*absolutely* all things? Or shall we use a grain of sense and read the connection and find out that the Apostle was speaking by way of contrast of some whom he calls weak brethren, who would eat nothing but vegetables ["herbs"], while others had no such conscientious scruples and, as we would say, "ate anything and every thing."

With these illustrations of Paul's general use of the expression, "all things" (occurring over eighty times in his epistles), which show that it is not used in the absolute sense, let us proceed to examine the texts to which we are cited as proofs that God is the author and inspirer of all wickedness, sin, crime, etc., remembering this fact and expecting to find in the context that which will indicate *which* things are all of God, and never forgetting that it is *manifest* that sin, wickedness and crime are never to be understood as included among the all things that are of God.

THE PROOF-TEXTS EXAMINED

Let us now examine the texts which are offered as proofs of this theory.

"*All things* are of God, who hath reconciled us to himself by Jesus Christ."—2 Cor. 5:18.

Surely nothing in the context affords ground for the supposition that the Apostle would charge God with all the wickedness and sin of the world. On the contrary, he is showing our new standing in Christ, who "died for all" (verse 14), but would have us note that while the work of redemption was done by our Lord Jesus, it was all planned by the Father himself. *All* the features of our redemption are of God who *himself* reconciled us to himself *by* Christ Jesus.

"To us there is but one God, the Father, OF WHOM are *all things*, and we in him; and one Lord Jesus Christ, BY WHOM are *all things*, and we by him." (1 Cor. 8:6.) This is a repetition of the same thought as that foregoing.

"For as the woman is [*ek*, out] of the man, even so is the man also by [through] the woman; but *all things* [*ek*, out] of God."—1 Cor. 11:12.

This is a further showing (see verse 3) of the relationship existing between the church and Christ Jesus, her Lord, and the Heavenly Father, from whom proceedeth *every good and perfect gift*.—James 1:17.

"In regard to an administration of the fulness of the appointed times, to re-unite *all things* under one head, even under the Anointed One;—the things in the heavens and the things in the earth—under him."—Eph. 1:10.—*Diaglott translation.*

This verse points out that though sin has been a rebellion against God, the great Emperor, in which some of his creatures voluntarily and others involuntarily came under the dominion and bondage of sin and death, it is not God's purpose to allow his empire to remain thus shattered forever. On the contrary, he is providing for the recovery to full harmony of whosoever will, and for the destruction of whosoever will not obey his representative—the Anointed—unto whom already, since his resurrection and high exaltation to the divine nature, all power in heaven and on earth is given (Matt. 28:18; Phil. 2:9), and under whom eventually all things shall be subdued, that a state of peace, harmony and bliss may everlastingly prevail.

"By whom *also we* obtained an inheritance, having been previously marked out according to a design of him who is operating *all things* agreeably to the counsel of his own will." —Eph. 1:11.—*Diaglott translation.*

This verse shows that the Church is not included among the *all things* of the preceding verse; for it declares that "*also we*" are already re-united to God, in Christ, in advance of the general re-uniting and subduing of the Millennium. And this plan of first selecting us, the Church, is only a part of the one great plan which he is working out, which he assures us will finally bring order and harmony. All these good things are of God and work out his will. The wrath of man he will not permit to interfere with his plan.—Psa. 76:10.

"For it was becoming in him for the sake of whom [are] the *all things*, and through means of whom [are] the *all things*, when many sons to glory he would lead, that the Princely Leader of their salvation he should through suffering make complete."—Heb. 2:10.—*Rotherham's translation.*

Nothing could be farther from the sense of this passage than to suppose that the Apostle meant "*all the sin and crime and wickedness*" of the world are for the sake of God and through the means of God. The thought, on the contrary, is that all things as they shall ultimately be re-united under Christ in God are to be so for God's sake, because such has been his purpose, his pleasure; and that all will be thus brought to perfection and harmony by his means—his plan and his power carrying that plan to completeness through Christ Jesus, our Lord. Having such a plan, a part of which was the high exaltation of the Church to the divine nature, it was proper that he should thoroughly *test* the obedience of all so exalted. Even our Lord Jesus, always loyal and faithful, should be no less an *overcomer* and no less proved than the sons of glory of whom he is the Princely Leader. Wherefore God's arrangement included him also (as well as the many being brought to glory under his leadership), that all who would attain to the grand perfection of the divine nature must be proved worthy through their endurance of suffering and resistance of sin.

"For of him, and through him, and unto him, are *all things*."—Rom. 11:36.

A glance at the preceding verses will show that the Apostle is not teaching that all sin, wickedness and crime are of and through and unto the Lord; but, on the contrary, he refers to certain *blessings* and favors which are yet to come upon Israel. (Verses 25-27.) Though they sinned and with wicked hands slew the Lord of life and glory, and brought upon themselves God's "wrath" and "indignation," which were manifest in their national rejection, trouble and overthrow, yet, after all, God has a way for bringing a blessing upon them as well as upon all others of mankind through Christ and his glorified Church (verses 30, 31), who, during the Millennium, will extend mercy and full salvation to all, opening the blind eyes and unstopping the deaf ears. Such a view of God's wisdom and goodness leads the Apostle to the exclamation of verses 33 to 36, which concludes with the assertion that this plan is not of human device, nor even by human assistance; for no man would have dreamed of such a wonderful blending of justice and mercy. But all was planned of God and is by him being carried out through Christ, and shall, when completed, be to his praise, to whom belongs the glory.

If, then, we see that the above passages do not teach what the writings we criticize would misrepresent them as teaching, we are bound to conclude that such teaching is by no means the spirit of God's Word; but on the contrary that it is of some other spirit. Whatever the motive and aim of the human instrument, it is evident that only the spirit of gross error could instigate so blasphemous a misrepresentation of God's character and of his Word.

GOD'S SUPERVISION OF ALL THINGS

That the eyes of the Lord are in every place beholding the evil and the good, is unquestionable. "The word of God is a discerner of [even] the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." (Prov. 15:3; Heb. 4:12, 13.) That God could interfere with and stop all forms of evil is a manifest truth. That he has not yet interfered to stop evil is a clearly recognized fact. That the time will come when all evil shall be fully restrained is his distinct promise. Hence it is as proper to say that God *permits* sin, wickedness and crime as it would be false and slanderous to say that he causes or instigates such things.

"Let no man say, when he is tempted, I am tempted of the Lord: for God tempeth no man . . . . Every man is tempted when he is led astray of his own desires [for wealth, power, revenge, etc.] and enticed . . . . ***Do not err***, my beloved brethren. Every *good* and every *perfect* gift is from above, and cometh down from the Father of lights, with whom there is no change or the least variation . . . . For the wrath of man worketh not the righteousness [right will or mind] of God."—James 1:13-20.

Nevertheless, God has repeatedly shown us how even the wrath of man has been made use of by him to accomplish his *good* purposes. The declaration of the prophet (Psa. 76:9, 10), which assures us that in the great time of trouble, when the Lord shall arise to judgment and to save all the meek of the earth, he will cause the wrath of man to praise him and the remainder which would not praise him shall be restrained, is only the expression, we may believe, of what has been the principle of God's dealing throughout all the past, since sin, wickedness and crime began. The truth is, that so far from creating sin or inciting to wickedness and crimes, God's actions, where he has interfered at all, have been toward the restraint of sin. The deluge was for the restraint of sin; the destruction of Sodom was for the same purpose; the destruction of Korah and his band was to the same end; the destruction of the Canaanites was for the same purpose; the captivities, famines, etc., permitted to come upon Israel were designed to have the same effect.

And in almost every instance the cause is stated. At the time of the deluge the whole world, except Noah and his family, had become corrupt, and their thoughts were evil continually. Of Sodom it is declared that the sin thereof was great, and God "took them away as he saw good." (Ezek. 16:50.) His way was *good* for two reasons: first, in that it made an *example* of them for the restraint of those who should afterward live ungodly (contrary to God's will—in sin—Jude 7; 2 Pet. 2:6); and secondly, because God's "*due time*" for bringing them to a knowledge of his gracious provision for them and for all under the New Covenant (sealed, or made of force by the precious blood of Christ) had not yet come. Besides, in his due time, during the Millennium, they shall be awakened, when they and all shall be under the restraints of Christ's Kingdom, and have a full opportunity for attaining life everlasting. See Ezek. 16:48-50, 53-55, 60-63.

THE DESTRUCTION OF THE CANAANITES

In connection with the destruction of the Canaanitish nations (the Amorites, Hittites, Jebusites, etc.), we are told that the Lord would not bring Israel into their land, but left his people in Egypt (where they got valuable lessons in humility), because the iniquity of the Canaanites was *not yet come to the full.* (Gen. 15:16.) Each nation, seemingly, was permitted to go only so far in sin and there was stopped. And the stopping of sin furnished repeated illustrations, types, suggestions, outline hints, of God's general plan for the final destruction of evil and the permanent establishment of righteousness in the world. Thus the due time for Israel's release from the bondage of Egypt (which fitly typified the bondage of sin) was also the due time or a chastisement of Egypt, and the Lord made use of the opportunity to show his *power* both for the deliverance of his covenant people and for the overcoming of all opposition. Hence he "*raised up*" to the throne of Egypt that member of the royal family who was most bold and defiant, and who would resist God's plan the most and the longest, in order to make of him and his army a *type* of Satan and his evil servants ever seeking to enslave and hold in bondage God's covenant people. The deliverance of the one class by God's power and the overthrow of the other class were not only in harmony with principles of righteousness then, but they were also exemplifications of a fuller work of division and separation to be made in God's due time between him that serveth God and him that serveth him not.—Mal. 3:18.

So, too, the entrance of Canaan by Israel and the overthrow of the Canaanites, whose iniquity was come to the full, was not only a righteous act, but it was also a *type* of how, when the real land of promise (the Millennial age) is reached, all the old sinful ways and institutions must be eradicated; and it is also a *type* of the Christian of today, of how when he by faith leaves the world, Egypt, and by faith enters into the possession of God's promises, he must wage a war of extermination against the sinful propensities of the old disposition, which have entrenched themselves in the recesses and fastnesses of his fallen nature.

When thinking of God's relationship to sin, in *permitting* it for a time, we should remember that the heart of fallen man is prone to sin—malice, envy, pride, strife, hatred, lasciviousness—and that these are ever ready to take advantage of any opportunity. That God has *permitted opportunities* for evil would, therefore, be all that could be truthfully said of God's dealings—not that he inspires sinful thoughts and desires and deeds. Let us glance at some illustrations cited as proof that God inspires sin, wickedness and crime.

JOSEPH'S EXPERIENCES

Joseph's brethren sold him into slavery, and when they afterward found him the lord of all Egypt they feared greatly the punishment of their crime. But to quiet their fears Joseph said, "Be not grieved nor angry with yourselves, that ye sold me hither: for *God did send me* before you to preserve life." (Gen. 45:5.) But, we answer, no ground is found here for charging the crime of Joseph's brethren upon the Almighty. Stephen, filled with the holy spirit, declared (Acts 7:9) that their course was not inspired by God, but by *their own envy;* which fully agrees with James 1:13, 16. Shall we then say that Joseph made a mistake in the statement he made? No; both Joseph's and Stephen's statements are correct. Joseph's brethren were full of envy and they premeditated his murder, but God caused *fear* to operate upon the mind of one of them, through whose suggestion the envious brethren took a different course of action and sold Joseph for a slave. Thus God's part in no sense altered the moral responsibilities of Joseph's brethren; nor did it inspire an evil thought. It merely *turned the evil thought* into another channel (to sell instead of to murder him), which would not conflict with God's plan in reference to Joseph, his servant. It is merely an illustration of God's power to *overrule* without interfering with the moral character of man. So, too, with all the other affairs of Joseph. Because Joseph was taken from prison to Pharaoh's throne, it is not to be argued that God was the inspiring cause of the crimes of Potiphar's wife, on account of which Joseph was sent to prison. On the contrary, God could have brought Joseph to the throne of Egypt in a hundred different ways wholly aside from Potiphar's wife and Joseph's envious brethren. The way adopted was the *natural course of events* which God overruled and turned; so that without interfering with the wills of any, his will for *good* was carried out.

Thus it is that God causes the *wrath of man* (the dispositions of the sinful fallen race, not dispositions which he inspires and forces upon men) to praise him, while the remainder which would interfere with his plans he will restrain. When, in the future, it shall be made clearly manifest to all that the efforts of evil men against God and against his children were all overruled and used of God for some testing or other expedient blessing toward those who love and serve him, then the present wrath of men will begin to praise the Lord by showing his wisdom and goodness.

JOB'S TRIAL AND INTEGRITY

It is claimed, too, that Job's case is another proof that God is the author of sin, wickedness and crime. We fail to see any foundation for the slander there, either. The account given in the first and second chapters of the book of Job, which represents Jehovah and Satan communing together, relative to Job, we regard as a dressing of facts in figurative language for the purpose of giving certain lessons with clearness. God would teach us that we are not to attribute our calamities to him, to evil or viciousness on his part; that they are merely permitted to come upon us for our testing, and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby. How much Satan has to do with calamities of the present time (the storms, earthquakes, etc.), aside from his general precipitation of all these upon man through his leading of mother Eve into sin, is not clearly shown in the Scriptures.* But though it is intimated that he has much to do with all of man's calamities, both indirectly and directly, this lesson furnished in Job's case shows that in the case of God's people at least Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God will *permit*. And we have the blessed assurance that he will permit only such calamities as will serve to develop us, and to test our trust and obedience.

As Job said (Job 2:10), so may all of God's people say under affliction: Shall we receive blessings of the Lord's hand and by his providence and refuse chastisements and painful experiences if he sees best to permit them? Shall we not rather trust the Lord and patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and that whatever he *permits* must be intended for our good if we are exercised rightly under it?

Another text misused to prove that God is the instigator of all things, good and bad, including sin, crime and wickedness, is found in Amos 3:6, which reads:—

"SHALL THERE BE EVIL IN A CITY AND GOD HATH NOT DONE IT?"

(Literally—Shall there be calamity in a city and the Lord have naught to do with it?) Another similar text quoted in evidence is Isa. 45:7. "I make peace and create evil: I the Lord do all these things."

To comprehend these two texts, two things must be borne in mind, (1) the proper significance of the word "evil," and (2) the special covenant relationship between God and Israel.

First, the primary signification of the word "evil" is, "Anything that directly or remotely causes suffering." Its synonyms are injury, mischief, harm, calamity.—*Webster.* "Moral badness" is a secondary definition of the word, "evil," by the same authority on language.

This secondary meaning grows out of the first as a matter of course: all badness is evil, whether it implies moral perception and accountability or not. The decay or badness at the heart of an apple is evil, just as truly as the decay of morals at the heart of a man. The one is a physical evil implying no moral quality or responsibility; the other is a moral evil and implies moral responsibility.

Why any one from a *good* motive should pass by the evident sense of the word "evil" in these texts of Scripture, and attempt to prove that the Almighty inspires all the *sin, crime and wickedness* of every city and time, is difficult to conjecture. In this text the word *"evil"* stands in opposition to the word *"peace,"* and hence carries the thought of trouble, war or some similar evil opposed to peace. If moral badness were meant, the contrasting word would be righteousness or goodness.

Second, in considering that these words of the Lord relate specially to Israel, his typical and covenant people, we have a clear light thrown upon them. As God now has a special interest in and care over all his people, Spiritual Israel, bound to him by the ties of the New Covenant, so he had a special care over Israel as a nation under the conditions of their Law Covenant. Under the New Covenant each individual son of God is a subject of special supervision and chastisement and correction, while under their Law Covenant Israel as a nation was corrected and chastised.

A reference to the terms of the covenant between God and the nation of Israel will show this. The Lord's declaration or promise to them was that, if they as a nation would observe the laws which he gave them, he would bless them with peace, prosperity and plenty, and would be with them, their God, a shield and defender from all evils, wars, pestilences, famines, etc. But if they should neglect God's statutes, and should become idolaters and promoters of evil like the nations about them, God declared, as a part of his covenant with them, that they should be afflicted with sickness, famines and pestilences, and be delivered into the hands of their enemies. See the particular description of the blessings promised and the evils threatened in Lev. 26:3-25; Deut. 11:13-28, 28:1-8, 15-23, 36-49, 58-61.

Although the Lord had so particularly warned Israel what to expect, they seem to have gotten the idea that their blessings and calamities were matters of chance and circumstance, as with the godless nations about them; and in the above text (Amos 3:6) God points out to them that their calamities could not come without his knowledge, nor without his permission, according to his covenant with them. This is clear also from the context (verses 1-3): "Hear this word that the Lord hath spoken against you, O children of Israel —against the whole family which I brought up from the land of Egypt, saying, You only have I known [recognized, covenanted with] of all the families of the earth: *therefore I will punish you for all your iniquities.*"

Instead, therefore, of this passage teaching that Jehovah is the great sinner, the inspirer of "all wickedness, crime and sin" in every city, it teaches the very reverse of this—that the evils mentioned were calamities which God would bring or permit to come upon Israel because of *their* iniquities.

The lesson of Isa. 45:7 is similar. The Lord, having chastened Israel by seventy years captivity in Babylon, points out that the circumstances leading to their return to their own land are no less remarkable, none the less of him and by him, because accomplished through Cyrus, the heathen warrior. The spirit of war, the lust for power and gold which holds sway among men and nations, are not inspired of God; but when the time for Israel's deliverance came, God permitted the hosts of the Medes and Persians to come against Babylon and prospered the way of the noble, benev-

* For this reason we cannot give to Heb. 2:14 the full force implied in our common version. Had Satan the *power of death* fully in his control, we may be sure that the saints of God would have perished from the earth long ago. However great a power he may exercise over the *world*, we know that his power does not extend to the *Church*. (John 7:30; 13:1; Phil. 1:25; Matt. 10:27-31.) In this instance it seems evident that the word translated *power* would have been better translated *dominion*. Satan's dominion is the dominion of death—*i. e.*, death is the sure result to all who serve and obey him.

olent Cyrus to the seat of power at the proper time to permit him to decree the restoration of Israel to their own land at the termination of the predicted seventy years of its desolation.

In this case as in the others no room is found for charging the Almighty with sin, crime and wickedness. He in no degree interfered wtih the moral sense of Cyrus or of Israel, but, as always, merely took advantage of the aims and desires of carnal men and overruled their courses (not their motives) to the accomplishment of his plans to bless and heal his people, whom he had previously, according to his covenant, permitted Babylon to conquer and captivate.

In conclusion, we assert on the foregoing evidence that God's Word conscientiously interpreted is a full vindication of the divine character; that even the texts cited to sustain the blasphemy clearly and emphatically contradict it. And we warn all to beware of theories—their own or other men's—which make necessary a defamation of the divine character for their support; that charge God with being the instigator and author of "all the sin and wickedness and crime" of the world, in order to prove that he *must* by and by retract and work righteousness in all, and preserve all everlastingly. Let God's be *true* though it make every man a liar.

GOD THE OMNIPOTENT

A certain class of thinkers, neglecting to use reason within the bounds of God's revelation, entangle themselves in their own unsound reasonings.

They ask: (1) Is not God all-wise? Certainly, we answer. (2) Is he not all-powerful? Assuredly, we reply. Well, then, say they, if he be all-wise and all-powerful, can any thing occur in the world contrary to his will or contrary to his power? Must we not settle down to the conviction, held these long centuries back by people called Fatalists, that whatever happens, from a mosquito bite to an epidemic plague of death, or from a snowflake's fall to an earthquake or a tornado, is of God, and that all nature is fulfilling his will? Must we not surmise, too, that all the thoughts and deeds of men, both good and bad, are inspired of God? And if these arguments be admitted, are not all mankind like so much clay in God's hands, which he can and does fashion one way for good or the other way for evil? And if so, are not all our efforts for good or for evil futile? Since God is all powerful, who can resist his will for good or for ill? Is it not, therefore, the only wise course to stop all effort for good or evil, and merely follow the good or bad impulses which arise within us?

We answer that all such reasoning is nonsensical—the vain imaginations of a foolish head and heart. It is simply reasoning around in a circle, without God and his revelation of his will and plan. Such reasoning merely lands where it started—with the proposition, Whatever is, is, because it is and must be so.

While it is true that God has all power, and that none can resist his will or battle with the Almighty, yet it is also true that he is not now exercising this power in every matter, nor compelling his will to be done in all things. To take such a view as the one we are criticising was bad enough in the darkness of the remote past for those to whom God had offered no revelation concerning his will and plan, and his attitude toward sin and righteousness; but such a leaning to pure conjecture, and totally ignoring God's own statement of his exercise of his power, is inexcusable among Christians of today.

God assures us that sin is a rebellion against him and his just provisions for our good; that though he has the power to destroy the sinners, he has a more gracious plan with reference to them through Christ; that though he could have made them otherwise, he preferred to make all animals, from the worm, the ant and the gnat, up to man, the highest of the animal creation, of such organism that each should have a *will* of his own—the power of mind to hope and to fear, to love and to hate, to obey and to disobey. He tells us his plans as they relate to man made in his own image. He shows us that he purposed a test for man in Eden, that even though from the first he knew what the result would be, yet he wished man to learn the lesson, that the only path to happiness is the one of obedience to God and righteousness and love. In permitting sin and its consequences, pain and death, for a time, God is subordinating his love of righteousness, his good pleasure, for our experience and instruction in the principles of righteousness which underlie his government.

During the present time, that we may see how the course of sin would result, the Lord ignores very much that is unholy, hateful and abominable in his sight and does not swiftly mete out the deesrved punishments. But he declares that "He will not always chide [reprove], neither will he keep [back, restrain] his anger forever." (Psa. 103:9.) Though it may at present appear as though the Lord is slack in the fulfillment of his promises, both in regard to well-doers and to evil-doers, it would be a mistake to suppose thus. The Lord is not slack, as men count slackness, says the Apostle (2 Pet. 3:9), but is plenteous in mercy, not desiring that any should perish, but that all should turn unto him and live. Nevertheless, every good deed shall in due time be remembered and rewarded, and every malicious deed likewise: "Vengeance is mine, I will repay, saith the Lord." God is merely biding his time, letting his will and word and character be misunderstood by some and misrepresented by others, letting men have an experience with doing their own wills and trying their own plans and theories, that thus the *lesson* of sin and its tendencies and results may be clearly seen and appreciated by both angels and men. Then the Lord will arise and through his Anointed Son will display his power and make known his will. He will proceed to lay righteousness to the line and justice to the plummet and will sweep away every refuge of lies. (Isa. 28:17.) His *will* then shall be done on earth as it is done in heaven. (Matt. 6:10.) A knowledge of righteousness and an experience with righteousness shall be forced upon men through Christ's Millennial reign; all shall come to a knowledge of the truth; and shall see the effects of righteousness and love and peace, and the will and law of God, clearly contrasted with their own former experiences under sin and selfishness.

God's object in all this—in thus permitting man now to try rebellion and selfishness, and under the Millennial reign of Christ forcing all to have an experience with the different results when his will is done—is to select from among his creatures such as, after full knowledge of evil and of good, love the good, the right, the pure, the holy, and abhor the evil.

He seeketh such to worship him; for they can and will worship him in spirit and in truth. After they are fully proved to be such, it is his good pleasure that they shall live forever, and he promises them everlasting life and communion with himself. All others he will cut off from life in the second death, because he has no pleasure in them that love evil: "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth; for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be: But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. 37:9-11.

Thus we see the fallacy of the circle-reasoning of those who would judge of the Lord merely by their own weaknesses and not by his Word. How grand the view which the Scriptures present—that God and his will and all his works are wholly on the side of purity and justice and truth, and that he is in no sense practicing or endorsing sin, or causing others to practice it, or in the slightest degree favoring it; but on the contrary, while reproving it and explaining its tendency and results, he merely restrains his indignation and justice and permits man to work out his wilful, sinful plans, and to learn from *experience* the lesson that sin is ever an evil and is to be shunned.

GOD'S STATEMENT OF HIS WILL AND GOOD PLEASURE

As in the October TOWER we noted the Lord's own testimony concerning the class whom he specially loves, so let us now permit his Word to tell us *what things* he takes pleasure in and brings to pass.

God has *pleasure* in uprightness.—1 Chron. 29:17.

He has *pleasure* in the prosperity of his servants.—Psa. 35:27.

He taketh *pleasure* in his people who reverence him.—Psa. 147:11; 149:4.

It is his *good pleasure* to give the kingdom to his little flock.—Luke 12:32.

He called them to this kingdom honor according to the *good pleasure* of his will.—Eph. 1:5.

It is his *good pleasure* to work in those who are fully consecrated to him, to guide them both in willing and in doing his will.—Phil. 2:13.

In such as he counts worthy he will fulfil all the *good pleasure* of his goodness.—2 Thes. 1:11.

The words, deeds and character of our Lord Jesus illustrated to us what pleases God. In him he was well *pleased.* —Matt. 3:17.

He was an example for all who would *please* God.—1 Thes. 4:1.

The testimony to those who have loved and served him in righteousness and truth is, that they *pleased* God.—Heb. 11:5.

God is *pleased* with all the painful though joyous sacrifices which his "little flock" makes in his service, following in the footsteps of their Redeemer and Lord. With such sacrifices God is *well pleased.*—Heb. 13:12-16.

Of his own *will* begat he us by the Word of truth.—James 1:18.

Our Master declares that whosover shall do the *will* of the Father is his brother.—Mark 3:35.

And this is the *will* of God, even our sanctification.—1 Thes. 4:3; 5:14-23.

Through the fall, we have lost our keen appreciation of God's will, and hence are exhorted to study to prove what is that good, acceptable, perfect *will of God.*—Rom. 12:2.

This is needful if we would stand complete in the *will of God.*—Col. 4:12.

That we might be willing, if the *will of God* be so, to suffer for righteousness' sake.—1 Pet. 3:17.

It is also the *will of God* that by well-doing ye should put to silence the ignorance of foolish men.—1 Pet. 2:15.

This to the intent that we should not live henceforth according to the desires of men, but to the *will of God.*—1 Pet. 4:2.

Because he (and only he) that doeth the *will of God* abideth forever.—1 John 2:17.

Wherefore let them that suffer according to the *will of God* [for righteousness sake] commit the keeping of their souls in well-doing unto him, as unto a faithful Creator.—1 Pet. 4:19.

And ye have need of patience [during this period in which God permits sin and opposition to his will to flourish], that after ye have done the *will of God,* ye might receive the promise.—Heb. 10:36.

That we may have confidence in him, and respect and trust him, he hath made known to us the mystery of *his will* [plan] concerning his good pleasure which he purposed in himself—that in his due, full time he will subdue all things by and under Christ; the evil and sin are permitted to oppose his will only for a little season; that shortly the lessons because of which evil is now permitted to triumph will be finished; and that throughout all the ages to come, righteousness, his will, shall be done.—Eph. 1:9, 10; 2:7.

This mystery of *God's will,* though still hidden from the world, was to be fully appreciated by his saints during this evil day and was to be the ground for their faith and patience and endurance. They were to wait for the Lord from heaven and to expect deliverance from evil both for themselves and the world through him who gave himself for our sins, that he might deliver us from the evil of this present period, according to the will of God our Father.—Gal. 1:4.

Not only were the saints to have this knowledge of the coming triumph of God and righteousness, but they were to confess to the Lord in prayer their appreciation of the fact that present evil is not of his will, nor of his government, and their faith to the contrary, that all holy desires will be fulfilled when his kingdom has come and when *his will* is done on earth as it is now done in heaven.—Matt. 6:10.

GOD'S PLEASURE TOWARD THE WORLD

God, our Saviour, *desires* all men to be saved and to come to an accurate knowledge of the [this] truth.—1 Tim. 2:4.—*Diaglott.*

His good desires and plan, however, are all centered in Christ; hence he has appointed no other name by which we must be saved, and no other condition than faith in his blood (in his ransom-sacrifice) and obedience to his precepts of righteousness—love. No man can come unto the Father except by him. He that hath the Son hath life, and he that not the Son of God hath not life.—John 14:6; 1 John 5:12; John 3:36; 5:24.

To this end, the sympathetic love of God toward all his fallen, disobedient creatures was manifested in the gift of his Son to be our redemption price—even while we were yet sinners.

For the same reason, as a part of the same will of God concerning men, he hath appointed to establish his kingdom on earth, and that his King and representative shall reign to bless men, to bring them to a knowledge of his goodness, his perfection, his hatred of sin and his desire toward all that they might be saved from death and come fully back into harmony with him, and of his provision through Christ for them all to do so.—1. Tim. 2:3-6.

Yet God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. Therefore he has been pleased to appoint a day [the Millennial Day] in the which he will *judge* the world in [try and prove men with reference to] righteousness. The Judge of all is to be Christ—Jesus and his Church; and the work shall be so thoroughly done that no lover of righteousness shall be sentenced to the second death, and no lover of evil shall escape that sentence.—Acts 3:23.

This trial-test of all, after full knowledge of good and evil, is because our God hates sin and every evil way. He is not a God that has pleasure in wickedness.—Psa. 5:4.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live?" "I have *no pleasure* in the death of him that dieth, saith the Lord God; wherefore turn and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked *turn from his way* and live."—Ezek. 18:23, 32; 33:11.

CHRIST IN YOU, THE HOPE OF GLORY

"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my tone; for I stand in doubt of you."—Gal. 4:19, 20.

The wealth of God's wonderful favor to the church of Christ is briefly comprehended in that one expression of the Apostle Paul, "Christ in you, the hope of glory." (Col. 1:27.) Christ in you, dear ones, is the only Scriptural foundation for that good hope of the prize of our high calling of God in Christ Jesus. If Christ be not formed in you, then indeed is your hope vain, no matter how much truth or how many advantages you may possess. The object of giving the truth is not to satisfy mere idle curiosity, but to sanctify us wholly; and if it does not accomplish this result, the knowledge of it is only the stronger condemnation against us.

In writing to the congregation of believers at Colosse who had received the truth from Paul with gladness and all readiness of mind, the Apostle, as the above text indicates, was obliged to change his tone or manner of expression toward them, because their vacillating course since receiving the truth proved to him that the spirit of Christ, the spirit of the truth, was not yet formed in them. And therefore he here represents his work among and for them as that of a mother in the first stages of gestation, travailing in painful and laborious effort until the new being is formed. When the "new creature" is once definitely formed, the process of development, as illustrated in the development of the natural fetus, is less laborious and distressing; yet there is labor and anxiety all the way to those whose care over the church, like Paul's, is akin to that of motherhood, until the new creature is actually born at the resurrection. After the new creature is formed, if there be no mishap, no miscarriage, there will in due time be the birth of a glorious being, of the divine nature, in the likeness of our glorious Head; and great will be the joy then of all such as have taken the motherly interest in the formation and development of the Christian character of these called and faithful and chosen.

There comes a time during the period of natural gestation, shortly after the formation of the new creature, when life begins to manifest itself in activity. This manifestation of activity is called the quickening. If this quickening never takes place, the sure indication is that whatever of dormant life there may have been is becoming or has already become extinct, and the birth of the new living creature will therefore never take place unless the dying embryo can in some way be resuscitated and brought to the quickening stage.

This is precisely what Paul was endeavoring with much carefulness and painstaking to do for the church at Colosse. They had received the truth with gladness, and Paul was for a time greatly beloved among them as a messenger of the truth. But very soon after they lost confidence in the

truth and were speedily drifting into error—the error of trusting to the law Covenant of God for salvation instead of humbly depending on Christ alone, who is "the end of the law for righteousness to every one that believeth."—that trusteth in him.

The cause of this instability and sudden turning away from the truth on the part of the Colossian church is clearly intimated in the above text. It was because Christ was not formed in them. Although they had been begotten by the word of truth, the new germ of spiritual being had not yet progressed even to the definite formation of Christian character which manifests its existence and life in activity; they had not reached the quickening stage, although it was high time that such indication of life should appear in them. Therefore said the Apostle, "I desire to be present with you now, and to change my tone; for I stand in doubt of you." Ah! instead of the joyful tone, proclaiming the good tidings of the grace of God to them, as formerly, it must now be the tone of reproof, of warning and of exhortation.

But let us inquire more particularly what it is to have Christ formed in us. It is not merely to have a knowledge of Christ and of the divine plan which God is working out through him; it is not merely to have an admiration for his character and glory, or a desire to share his glory in the day of his manifestation; it is not merely to talk loudly of the truth, nor to make long prayers, nor to wear solemn faces and make loud professions of holiness. This is the negative answer to the question, but what is the affirmative? We answer, It is to have a Christ-like character distinctly formed in us as a result of the begetting power of the truth and of the exceeding great and precious promises inspiring in us *love* to God and to all his creatures; *faith* in his sure Word of promise and in his ability and willingness to accomplish all his purposes; *obedience*, or full consecration to the will of God at any cost to self, and a fixed determination ever to abide by his expressed will; and *zeal*, which makes manifest this disposition of heart in activity for the accomplishment of the purposes of God, in so far as the Scriptures inform us that human agency can affect them. These fundamental principles of Christian character—love, faith, obedience and zeal—must be *established* before the new creature can be said to exist at all. And if they are thus established, God has provided the conditions necessary to their gradual growth and development until, in due time, the new creature is born into full perfection and glory of the divine nature.

If these principles of the Christian character are not definitely formed, or fixed in us, we will always be vacillating in our faith and obedience, and lacking in love and devotedness to God; and we can therefore have no good hope of the reward of the faithful. If we have merely a little love for God which appreciates but slightly his blessings and promises, and a little faith which indolently says—This good news seems to be true, but I do not exactly know; many smart men read the Bible quite differently and arrive at opposite conclusions; it is difficult to discover which is right and I shall not trouble myself trying to find out, so I have a general charity for all and am *no bigot;*—and if we are willing to obey God only so far as it suits our convenience, to trust him as far as we can trace him, and to advance his truth only so far as our indolence will permit us to discover it, and as our temporal interests may be served by it—if such be our condition of heart, then *the Christ character is not formed in us.* And though we may have been begotten by the exceeding great and precious promises to a good hope of life in Christ, the germ of the new life is in a dying condition and will never come to the birth unless it can be resuscitated and developed to the actual formation of the Christ character, which always manifests itself in loving zeal for the Lord's cause—for the advancement of his truth and the upbuilding of his consecrated ones.

How important, then, that each of those who hope to have a share with Christ in his kingdom sees to it that his hope is founded upon the fact that Christ is now actually formed in him, and that as evidence of this he has manifestly reached the quickening stage in the process of development, when love, faith and obedience are all full of activity and zealous in seeking and improving every opportunity for the service of God. If we hear the truth and merely say that we consecrate ourselves to God, and then go on living just like the rest of the world, spending all or nearly all of our time and our means merely for our stomachs, our backs and the temporal interests of our families and the business pursuits of the present life, what evidence have we that we are quickened, that the Christ character is formed in us, or that the hope of glory is ours? Many seem to make this mistake, and the evidences of the shipwrecked faith of many such lie all about us; but, thank God! the evidence of faithfulness—of the actual formation and development of Christian character—is also apparent in the quickened zeal of many. And it is a noteworthy fact that those whose mortal bodies are thus quickened in the service of the truth have the clearest perception and discernment of truth, and the evil one is unable to touch them with the shafts of error.

Let all who aspire to the inheritance of the saints make sure that they have the Christ character *formed* in them, that the principles so notable in Christ's character are established in them. Let us each see that we do not hinder the development of this character by giving our time, our vitality, our means, etc., to the pursuit of the things of this world. Have you *love?* Is it manifested in fervent zeal for the honor of God, the spread of his truth and the blessing of his children? Are you seeking and finding opportunities for thus showing the Lord how much you love? Have you *faith?* Is it unmistakably manifested, not merely in profession, but in bold and definite acts of faith? If a million dollars were promised to any man who would walk from Pittsburgh to Buffalo, and a dozen men professed faith in the promise, and yet only one actually started out and walked, the natural and correct inference would be that the other eleven did not have the faith. If they had the faith in such a promise it would rouse them to activity. And just so, any man who appreciates fully and believes the exceeding great and precious promises of God to the church, will make haste and run for them; and he will closely observe the directions, too, that he may not run in vain.

And if Christ be formed in him, those established principles of Christian character will hold him firm and steady in the midst of temptations and error, and he will not be easily moved either from the practice of righteousness or from sound Scriptural doctrine. He will demand a "Thus saith the Lord" for every doctrine, and on that sure word he will dare depend. And the language of his heart as expressed in his daily life will be, "My heart is fixed, O God, my heart is fixed. I will praise thee, O Lord, among the people." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Psa. 57:7, 9; 119:111; Jer. 15:16.

While such must be the personal condition of every heir of the Kingdom, the special work of every such one should be to help those begotten by the Word of truth to arrive at this condition of *fixed* and *quickened* Christian character. Be not satisfied, beloved fellow laborers, when those within the range of your influence are merely begotten by the Word of truth, but, by instruction, example and assistance, labor diligently to have Christ formed in them, the hope of glory; and then, so far as possible, minister also to their further development, that they may eventually be born in the glorious, divine nature.

TAKE NOTICE

This issue is made an *Extra*, so that Vol. XII. can begin with the new year. As we intend using printed address slips hereafter, and now are revising our lists, we desire to hear at once from all whose subscriptions expire with this volume or year—whether they desire to renew or to have their paper stopped. The same notice applies to all who, because of infirmities, etc., are in the habit of receiving the TOWER free as the Lord's poor. ALL such are expected to notify us now if they desire our visits for the coming year. See terms above and remember that the interested ones, too poor to pay, are supplied as willingly as any. Attend to this at once, please.

"THE feeling of gratitude has all the ardor of passion in noble hearts."

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

THE CHRISTIAN'S PATH

Brighter and brighter, every day!
Better and better, each step of the way!
Fairer and clearer, the sky above!
Nearer and sweeter, the songs of love!
Peace like a river flowing along,
Hiding for ever ages of wrong,
Burying deeply, beneath its calm breast,
The warfare and strife that robbed us of rest.

Oh! what a joy to be living today!
Flowers of hope bestrewing our way!
Roses, and lilies of promise, in bloom!
Rainbows encircling the ages to come!
Oh! blessed Lord, what a portion divine
Art thou to the soul who can say *Thou art mine;*
In utter surrender, and joyful repose,
Thou o'ercomest in him the last of his foes.

Only those who have known thee can guess at the bliss
Alas! that so many the happiness miss—
Turn away from life's river, and City of Gold,
For poor, broken cisterns, that nothing will hold,
Yet nothing, dear Lord, can rob us of joy—
It is far above anything earth can destroy;
Our treasures all hidden and laid up above,
Secure in our Lord, in his kingdom of love.

—*Selected.*

THE RELATIVE CLAIMS OF LOVE AND JUSTICE

Though love and justice stand very closely related to each other, they are nevertheless distinct and separate elements of moral character. Justice is the exact weight and measure of righteousness, but love is the overwhelming measure of benevolence, pressed down, shaken together, heaped up and running over.

Justice may be dealt out without love's overwhelming measure, but love cannot be dealt out without justice. The measure cannot overflow until it is first filled. Justice, therefore, is the foundation on which love is established. If we make professions of love which are not backed by justice, our conduct is open to either one of two adverse criticisms, either that we are ignorant of the operations of justice in certain particulars, or else that we are unfaithful in our professions. The former probably is most generally the case where the profession lacks the substantial foundation.

This principle of justice, the Scriptures declare, is the very foundation of God's throne—"Justice and judgment are the prop of thy throne." (Psa. 89:14.) And the great value which God placed upon this principle was manifested in the great expense at which he maintained it inviolate, notwithstanding his overwhelming love for the race which it condemned to death and which he planned to redeeem. Though it cost the sacrifice of his only begotten Son, he freely gave him up for us all—as a satisfaction to the claims of justice against his human children. If God is so scrupulously careful to maintain justice, how careful we should be to study and apply the same principle in all our dealings. As justice is the very foundation of all God's dealings with his creatures, so it should be the foundation of all our dealings—in our business relations, in the family and in society.

In the life of every Christian strict justice should be manifest. He should be fair in his judgment of values, willing to pay the just equivalent for that which he receives if he is making a purchase, willing also to give to his employer a just equivalent in labor for wages received. If a competitor in business with others, he should not seek to undersell his fellow tradesman below a living price for his commodities. If a parent, he should recognize the individual rights of his children, male and female, when they come to maturity. Parental control is a necessity until that time, but is an injustice when insisted upon beyond it; and if yielded to, becomes a fetter to future usefulness and interferes with their individual relationship and responsibility to God.

Justice in parents recognizes the right of a matured son to leave the home nest and carve out his future course for himself; and likewise of the daughter. Justice on the children's part also recognizes the claims of filial obligation—of reverence, love, the grateful consideration of the maturer wisdom of parents, and the tender care for their age and infirmities and declining years.

When justice is thus established in these various relations of life, there is little room left for the weeds of hatred, malice envy, evil-speaking, etc., to spring up. On the contrary, the conditions are ripe for the development of every virtue and every grace, especially if love's overflowing measure of benevolence overleaps the bounds of simple justice in its desires and efforts to bless.

Let us then see to it that we are always just before we attempt to be generous, and when sure that all our actions are squared by justice, then let us manifest the love unfeigned, not necessarily by showers of professions, but rather by the loving ministry of kindly deeds, deeds of self-sacrifice and self-forgetfulness. Such love should be markedly manifest among the consecrated sons of God—not a love which merely worketh no ill to his neighbor, but a love which worketh good. And let no one deceive himself into the idea that his heart is filled with the love of God while he is unjustly depriving another of his rights, either of property or reputation, or aught else.

But love will go still further: it will not only spare a neighbor's property or reputation, but it will seek to protect them. Love will cover a multitude of sins, even, from the eyes of others, though it will endeavor to show them up to the offender. Let justice with love's overflowing measure abound in all the saints.

MRS. C. T. RUSSELL.

EXTRACT FROM SEWALL'S ANCIENT HISTORY, WRITTEN BY ARCHBISHOP USHER, PRIMATE OF IRELAND

"All you have yet seen hath been but the beginning of sorrows to what is yet to come upon the churches of Christ, who will ere long fall under a sharper persecution than ever yet has been upon them. And, therefore, look that you be not found in the outward court, but a worshiper in the temple before the altar; for Christ will measure all those that profess his name and call themselves his people; and the outward worshipers he will leave out, to be trodden down by the Gentiles. The outward court is the formal Christians, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of truth and love, uniting them to Christ. And these God will leave to be trodden down and swept away by the Gentiles. But the worshipers in the temple and before the altar are those who indeed worship God in spirit and in truth, whose souls are made his temples, and he is honored and adored in the inmost thoughts of their hearts, and they sacrifice their own wills, also, to him; and these God will hide in the hollow of his hand, and under the shadow of his wings. All this shall be the great difference between this last and all the preceding persecutions; for, in the former, the most eminent and spiritual ministers and Christians did generally suffer the most, and were most violently fallen upon; but in this last persecution these shall be preserved by God as a seed, to partake of that glory which shall come upon the Church, as soon as ever this storm shall be over. For as it shall be the sharpest, so it shall be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity be 'overpast.' See Isa. 26:20, 21: 'Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.'"

[Thus one long ago saw dimly the trouble now at hand, and the class of *true* ministers (servants) of God who would escape all these things and stand.]

THE BLOOD

Christian people talk a good deal about *blood.* What do they mean? Why is it they take such delight in singing and speaking about blood?

Go into some religious meetings, and presently you hear some one get up and tell that he is saved by the *blood;* and then another one says that he rejoices to know he is living under the *blood,* and another says that the *blood* cleanses him from all sin; and so they continue all through the meeting; and they really seem to enjoy it. Whenever any one mentions the *blood,* you see the faces of the others light up with joyful emotion, and hear words of gladness come from their lips. What is it all about? Are they lunatics? No; on the contrary, they are the most sensible and normal people in the community, whose testimony would be received as good in any court of justice. Then surely they must have some reason for their language about the blood. Let us ask one of them about it.

Friend, will you explain why you people are always talking about blood and seem to find so much comfort in doing so? Yes, gladly; it is the precious blood of Christ, the Son of God, who is called the Lamb of God, about which we talk and sing. But why is that blood so precious to you? Because it continually reminds us that our sins are all forgiven and put away, in perfect accordance with God's infinite justice and righteousness, as well as mercy; so that trusting in the blood we have actually no more consciousness of sins.

But how does Christ's blood do away with your sinfulness? I can best answer you by pointing you to the record of Scripture concerning the *penalty* of sin, which is everywhere declared to be *death.* Under the Mosaic and Patriarchal dispensations this was also taught by a series of object lessons. Animals were killed, and their blood was carried in by the priest and presented before God as the evidence that death had really taken place, as the broken law required. In accordance with this God told the Israelites, "The blood is the life . . . . and I have given it to you upon the altar to make an atonement for your souls, for it is the blood which maketh an atonement for the soul." The blood, being no longer in the victim's veins, was the positive evidence that the life was taken.

But could the life blood of animals satisfy divine justice on behalf of sinful man? No; "the blood of bulls and goats could never take away sins," but it could shadow forth the truth that if human guilt was ever removed, some way must be found by which divine justice as well as mercy could be magnified, and sin be seen in all its awfulness through the terrible consequences it entailed. The doctrine of Scripture is, that Christ, by offering up himself, or shedding his life's blood, or pouring out his soul unto death, put away our sins. We read that "he died for our sins"—"put away sin by the sacrifice of himself"—"offered one sacrifice for sins forever;" in fact, did what the Levitical sacrifices had pointed to but never accomplished. But how could Christ become legally responsible for the guilt of others, so that his death would meet the requirements of justice on their behalf? By identifying himself with them, and offering himself as a sacrifice for their redemption, he became a new federal Head to the human race, with power and authority to bestow upon those previously under sentence of death a new life from himself, over which death should have no power. Making himself thus a shelter for sinners, he became responsible for their sins. Justice, being unable to reach the sinner, demanded and received satisfaction at the place where the sinner thus legally escaped it.

Adam, the old life-giving head, entailed death on his seed. Christ, the new life-giving head, undertook to carry the race safely *through* the death which otherwise would have completely and eternally overwhelmed it. So in order to make a way *out of* death, he was obliged to go down *into* death, bearing in his own person the legal responsibility for the sins of the world; and so the shedding of his blood became the evidence that he really and truly died. By offering new life to man he burdened himself with the debt which attached to the old life, and therefore he laid down forever the natural or creature life, that he might rise again in the divine, spiritual life, and become the source of life to all who would come into union with himself. Thus, the blood of Christ, his death, stands as an evidence before God and before the conscience of believers that the law's demands have been met and fully satisfied by our great federal Head. Do you wonder that we make much of the precious blood of Christ; and that we feel and know that it cleanseth us from all sin?

—*Selected.*

THE EASY YOKE

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30.

To take Christ's yoke upon us is to become a yoke-fellow with him, and to patiently walk with him. The yoke is a symbol of servitude, and he who submits to the yoke thereby submits to the will and directing of another and quietly plods on for the accomplishment of an appointed task. This our Lord Jesus did in willingly submitting his will to the will of the Heavenly Father. God did not impose the yoke upon him, nor does he upon any; but he cheerfully took it and patiently bore it, not esteeming it a menial service, though it cost him the deepest humiliation, but delighting to do God's will.

The invitation to us, then, is to be yoked in together with Christ in the same service and under the same Master. The yoke, he says, is an easy one, and the burden light. But we cannot be yoked in with Christ unless we have his spirit. Two that are yoked together must of necessity be of one mind; and that which makes the yoke set lightly upon us is the fixedness of purpose which does not chafe under it or try to get away from it, but which delights to bear it in view of the end to be gained, as well as in the communion and fellowship of a kindred mind, a true yoke-fellow.

What a blessed invitation, to come under the same yoke with Christ! and what an excellent opportunity to learn the way in which our Heavenly Father would have us walk! How, indeed, could we miss the way when yoked in with such a leader? From him we learn the way; in company with him we catch his blessed spirit; we learn of that meekness which despises no humiliation, however great; which is not only contented and happy in any situation, but which is always rejoicing in the privilege of treading the way, as well as in hope of the glorious end to which it tends. And thus we find rest unto our souls—rest from the vain ambitions and fruitless works and plans which other taskmasters would force upon us. O! that all who labor under other yokes and are heavily burdened would cast them off and learn with what ease and delight they can wear the yoke of Christ.

All of the greatest toilers in God's service gave the same testimony. Jesus said, It is easy and light; Paul said, "These *light* afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." James said, "Brethren, count it all joy, for the trying of your faith [under this yoke] worketh patience," etc.; Peter said, "We rejoice with joy unspeakable and full of glory." And all the true yoke-fellows of the Lord in the present day also bear the same testimony. They can rejoice in all circumstances, and in everything give thanks.

MRS. C. T. RUSSELL.

EXTRACT FROM AN INTERESTING LETTER

England.

MY DEAR BROTHER RUSSELL:—Just a few lines whilst sending subscriptions for TOWER. A few here are enjoying the precious truth, and are being helped by the TOWER as it comes month by month. We pray that you and it may still be kept in the narrow way to life. Truly the day shall declare what otherwise would be hidden. I believe with you that the kingdoms and governments of the world have nearly run out their time. How thankful we should be that we are the holders of the Lord's promises. I am glad of the stand the TOWER makes for the ransom by our blessed Master. I never have had any doubt about it, but I have seen of late that there is great necessity to hold that truth firmly and clearly.

My wife, with Brother Sharples, Brother Watkins and Sister Upjohn, join with me in wishing you much joy in the Lord, and you have our prayers for your continued usefulness in the Master's work. Yours affectionately in our one Lord,

JESSE HEMERY.